ENGLANDS Warning-Piece:

OR,

SEASONABLE ADVICE To the People of GOD in these dangerous and backsliding Times.

HELD FORTH

In XXII. SERMONS

By *Nicholas Lockyer* Provost of *Eaton* Colledg.

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TO THE
Perſecuted Chriſtians
IN
England and *Ireland.*

Bleeding hearts, you are honour'd to be Babtized, with Chriſts Babtiſme, to pledge your dear Saviour, in his owne Cup. Count not, call not honour miſery. The Wine in your Cup, is red indeed, but without dregs to you; Chriſts drinking firſt hath ſweetned it well to Saints. Wrath makes ſufferings, miſery: let the World Houle in their wounds but doe not you complaine: let them curſe as bearing Caines *marke, but doe you bleſſe God and glory, as bearing the markes of the* Lord Jeſus. *Love in the bottom of a bloudy Cup, and the deeper a man drinkes, the ſweeter. Chriſt powers out love upon the Soule, when the body powers out bloud upon the truth. A Spirit of glo-*

ry, is a bleeding Christians glory. There is inward advancement, when outward debasement. The soule is in Heaven, when the body is in Hell for Christ. Was that a Dungeon or a Heaven, in which they sang so sweetly at midnight? Gods dealings are righteous, when Mans dealings are wicked? A man might beare suffering upon this ground, that hee hath sinned; but how sweetly may they be borne, when sugar'd with love, and all sinne forgiven? Yee prisoners of hope: what is your hope? What say you of Englands night? Will it ever have day? Would my Soule could enter into your secrets: Would I could participate with you in some of your Prison-enlargements. If you finde a Heaven in Hell, what will your Heaven be? Now in the Ile of Patmos, *What say's GOD to your soules concerning these bleeding Hands? Many Christians for whom you have bled, are now a flying from you, to save their Bleud; write after them yee bleeding hearts; preach your Prison-experiments, the faith and hope of your Bonds, and conclude like Paul, Remember our Bonds, and Wounds for Christ and you: Surely if there be any Bowels, this will bring them back to die with truth and you. I believe the Resurrection

*A patrimoniis jam ejecti.

rection of thy dead, O bleeding England. *Your Graves shall open yee Prisoners of hope, and your buried glory and honour shall return to you. Truth shall out-live tiranny. Righteousnesse shall wash her Feete, in the Blood of the wicked. Pride shall be dethroned; and shame shall be her pavilion. Your integrity, yee Parliament-worthies, Christ will vindicate; your great paines and labour of love, Christ will returne to you and youre. Steele good resolution, and Christ will carry you through all oppositions. You are great sufferers, I would this little Booke might give some refreshment to you, together with the rest of Gods suffering ones. Bleeding* Ireland *God also is with thee, and will be. Thy Land is full of murderers, but not too many for God to overcome. God is as just, as man is cruell: cruelty will cut its owne Throat. when thou canst doe nothing to evade it. Venomous Creatures die in thy land by a providence from Heaven, which reason cannot reach. God and the whole Creation fight against barbarous bloud-shed. Thy naked Women and Children, which mourned, starv'd and died in winters past, will fight against the monsters which stript them, in summers to come, when thou wantst men,*

money, and meanes to do it. The Vipers which have gnawed out thy guts, are got into our Bowels too, that we might afford thee no relieſe; but God will relieve, both thee and us. 'Twas a curſed crue which brought Gall and Vinegar, when Chriſt cryed Eloi, Eloi: England *had helpt thee* Ireland, *had it not been for this curſed Generation; but the bloud of both Kingdomes will be upon them. Chriſt was not overcome, when killed. Many may die, but Chriſts cauſe in theſe poor envied Ilands, wil live. Mannage your bloudy buſineſſe bravely, yee Souldiers of Chriſt in* England *and* Ireland, *the Lord of* Hoſts *is with you. Your ſufferings are many, your pay will be great. Two Heavens are before you one for you and poſterity here, another peculiarly adorned for ſufferers unto bloud, above. Flinch from Chriſt and his cauſe, and loſe both.* Valè.

Yours in continuall Prayers,

Nicho. Lockyer.

USEFULL ITSTRUCTIONS FOR These Evill Times.

COLOS. I. 11.

Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulnesse.

PRayer in this Verse is still continued, and still suited to present and imminent distresse. The state of these Christians, was a suffering state, and like to be more (as our state now is) and therefore Prayer is made for answerable relief; for divine *strengthening*; for bearing and suffering grace; for shoulders suitable to every burden. *Strengthened with all might, according to his glorious power unto all patience and long suffering with joyfulnesse.*

The terms of this Text are very weighty, I shall therefor deal with them one after another: their difficulty lies, *Et in materi & a in voce*, both in matter and word; yet one hand on which we lean, will carry us thorow both, to Gods glory and mans edification. I begin with the first —*Strengthned*, &c. It points principally at the spirit of man, which is the bearer up of all: a man is what he is, from the fortitude of his inward man; according to this scope and sense the Apostle explains himself, using the same word to the

Δυναμέμενος. Robur animi [illegible]

Epheſians δωνάμει &c. And applying it to the inner man. *That he would grant you according to the riches of his glory to be* [*ſtrengthened with might by*] *his ſpirit in the inner man.*

Doct. *God exerciſeth a relieving power in a Chriſtian.* As he doth exerciſe a creating power, whereby he doth make a Chriſtian, ſo he doth a ſtrengthning and relieving power, whereby he doth maintain a Chriſtian; who are kept by *δωνάμει*, the power of God, 1 *Pet.* 1. 5. 'Tis the ſame word, with this my Text. *δωνάμει δωναμώθῆ* ſtrengthned with all might, &c. Divine power makes, and then it upholds; it makes *Eſſe*, and then it makes *porro eſſe*; it brings forth, and breed's up; it travells in birth, once, and again; *My little children of whom I travell in birth* [*again*]. Gal. 4. This travelling in birth again, is ſtrengthning and relieving power, to maintain and finiſh the firſt birth; the ſame that is here ſpoken of in my Text, *ſtrengthened*, &c.

Proprietates potentiæ Divinæ. Divine power as it works towards a Chriſtian, hath its peculiar properties; as it works towards a Chriſtian, it works tenderly; ſuch a power working about the ſoul, works, and works again: it makes Lambs, and then it makes Arms, to carry Lambs, to preſerve them to be ſheep for the fold of Chriſt, — *He ſhall gather the Lambs with his Arms, and carry them in his boſome, and gently leading thoſe that are with young*, *Iſa.* 40. 11. As there is a *gathering*, ſo there is a *carrying* and a *leading* power exerciſed about a Chriſtian; all theſe ſweet expreſſions, aptly point out this in my Text, to wit, that *ſtrengthening* and relieving power which carries along and finiſhes the firſt work, *ſtrengthened with all might*, &c.

Divine

Divine power, as it works towards a Chriſtian, works effectually. —*The word of God which effectually worketh alſo in you that believe.* An effectuall power ſubjected to worke for man; works and works again, & never leaves working till it hath effected its work, which is, preſervation unto ſalvation; *grace unto life.* This power works *& vivificando & corroborando*, creating and ſtrengthening; it makes the ſoul paſſe from ſtrength to ſtrength, till it be above all oppoſing ſtrength, and expired ſafe and compleat into that breſt from whence it was firſt breathed. This expreſſion —*effectuall power*, is an expreſſion of dreadfull importance; it notes that divine power works ſometimes by halves; not *effectually*. Something towards birth, & towards a man-child, ſome pangs and throws, but makes but an abortive at laſt; ſome things towards reliefe, but ſinks and dies, and lets that which ſeemed to be, come to nothing; but when it works *effectually*, it makes grace, and carries on that grace to glory; it makes a Chriſtian, and then it ſtrengthens him to abide ſo to death, againſt deadly oppoſition; *ſtrengthned*] with all might according to his glorious power unto all patience and long-ſuffering with joyfulneſſe.

2 1 Theſ. 2. 13

Finally, Divine power as it works about a Chriſtian, works perpetually; to the *uttermoſt*, as you have it expreſſed, which is very lively; it layes out it ſelf to the furtheſt, all *vires Divinæ potentiæ* are ſtretcht, and made to bear and carry to eternity, to carry unto death, through death, beyond death, above death, as that mighty expreſſion is, *Pſal.* 48. 41. To reſolve it ſelf into *everlaſting Arms*, that is, a power ſubjected to uſe; a Divine

3 Εἰς τὸ παντελές. Heb. 7. 25. עַד־מָוֶת *Supra mortem.*

power

power subjected to humane use everlastingly; so as to leave no place, no possibility of miscaryring to a Christian, let what will be or can be, on this side death, in death, or beyond death, so long as the soul is. Divine power is so subjected to work about a Christian, as not to lose its work, no whit of its work; what ever losse he made otherwise upon the man, as a man; troubles may make losse upon a man as a Farmer, as a Gentleman, as a Noble-man, but not upon man, as a Christian; power is subjected so to work, as to carry up, carry on, carry out all its own works about the soul *in perpetuum*, to all eternity.

Argumentum.

Power subjected to work about a Christian works from speciall love; power which works from such a love can never leave working, till it has its end, because love works to the end, and it works by power and all other attributes for the good of the beloved. Upon this ground the apostle *Paul* was *confident* of the *Philipians* perseverance in the truth, *being confident of this very thing, that he which hath begun a good work in you will performe, or finish it, unto the day of Jesus Christ.*

Phil. 1. 6.

Media explicandi.

Divine power, as it works strengtheningly and relievingly, is peculiar to Christians; its the same power which began a good work, continued working to finish it. Where Divine power works not creatingly, it works not relievingly; hence 'tis that one which is not a Christian indeed, holds not out alwayes to be a Christian in shew: hence 'tis likewise that Christ saith, I have lost none but a lost Creature; one that was never found; a *child of perdition*, lost from the beginning, a *child of wrath*, *unto wrath*; had he ever had grace, in truth

truth I would have strengthened it, and kept it, those which thou gavest me I have [*kept, &c.* *John* 17.12. Keeping power waits about those that the Father hath given to the Son, and none else; all others are lost, and to go for lost. Strengthening power works towards all Christians successively, that is, from Generation to Generation by act of solemn intercession. Christ made it a solemn businesse, to make free way in Heaven for a relieving & securing power to work here on Earth, as long as any Saints should be in it And now am I no more in the world, but those are in the world, & I come to thee. *Holy Father keep through thine own Name those whom thou hast given unto me, that they may be one as we are, &c. Neither pray I for these alone, but for them also which shall beleeve on me through their word.* Joh. 11. & 20. The state of a Christian is botom'd in bloud; founded in Christs death, made out by Life, by Prayer and Intercession; all is merited by Christs bloud, particulars are drawn out and conferred, upon solemn intercession. Christs intercession ceased not, when he was on earth; the requests above mentioned (I conceive) to be a continuation of solemn intercession, which must last, till all the Saints be above all wants. *He ever lives to make intercession for them*; he that lived on Earth was an Intercessour, he that died, lives again, and goes on with that work, which he began, from the *wamb of the morning*, from the beginning of love breathing upon fallen *Adam*, he that lives, prays; he has done so from the first Saints, and will do so to the last on Earth; he makes all Prayers, of Christians, Gods rest, and mans relief; pleading

Heb. 7. 25.

to

to God, and strengthening to man. *Strengthened with all might &c.*

3 Finally, all powers which work in man, work, to an eternal end: powers of darknes; all powers judiciary, which work in sinners, are to finish sin, & bring sinners to their place. * So all the powers wch work in Christians subduing power, strengthening power, *leading, keeping*, carrying, bosoming *power*, are to perfect grace, & bring them to glory. *Holy Father keep through thine own Name those whom thou hast given me, that they may be one as we are:* the end of keeping power, (you see) is a compleat state; *that they may be one as we are.* Divine powers work shapingly, to the higheſt & happieſt similitude as their end; and never leave working & shaping this way, till they have made the felicity of the elect together, the neareſt and the livelieſt emblem of the felicity of the Trinity, which each person hath in and with each other.

* To a condition miserable as neere the devill as may be.

Joh. 17. 11.

Vse 1. Christians walk humbly; (this is the 1. thing that I would comend to you from this point) your state needs relief; your best state, your graces need supporting & strengthening. You had your being by grace; so you have your standing by grace; as strengthning & relieving mercy and compassion work towards you, so will ye do well; as this declines, so will ye faint & do ill. *As we have received mercy we faint not*, saith our Apostle. Our strength & supply of spirits, is from relieving mercy; if this be suspended, we faint. As we are humble, so are our relieving receptions, as those are, so we faint not: *as we have recieved, so we faint not:* our strength is by daily bread, by daily divine concurrence, this suspended, your life & lively-hood are gone.

2 Cor. 4. 1.

Eying

Eying too much what you have, will ſoon make this ſad ſuſpenſion; Forget all, truſt not in parts, no, truſt not in graces; your *beſt ſtate is vaniſhing*; your gold ruſts; your grace needs grace; your ſtate as a Chriſtian, needs ſtrengthening power to carry it along: this houſe upon the Rock will elſe fall too, when ſtorms and winds beat. Mercy and compaſſion began your bleſſed ſtate this muſt finiſh it; walk as thoſe that have all your fortune at the feet of mercy. A Chriſtian is ſtrongeſt indeed, when he is weakeſt in his own ſenſe; *When I am weak then am I ſtrong. Moſt gladly therefore will I rather glory in mine infirmity, that the power of Chriſt may reſt upon me.* 'Tis great matter of gladneſſe and lightſomneſſe *to be deveſted of proud cumberſome ſelfe: as a Chriſtian can look over all, that is in him, and be nothing, ſo is he in capacity of the ſtrengthening power of God, to *reſt upon him.*

Eſſe & poſſe ex gratia.

2 Cor. 12.

* To a good heart

Walk cheerefully. Troubles be many, like to be more, Chriſtians hearts begin to ſhake, & faint, I like it not. I wiſh I could ſpeak from this point, to the comfort of ſuch; what ſhall I ſay? what can I ſay more then this point bids me? infinite power is your ſervant; 'tis ſubjected to work ſtrengthningly in you; 'tis not for a man to plead his own weakneſſe that hath ſuch an attendant; every one is to hardſhip, as the divine power that relieves him, *—out of weakneſſe were made ſtrong,* &c. Relieving power how ever it finde a Chriſtian below his work, yet it leaves him above it; *—out of weakneſſe were made ſtrong.* what can you ſay weak ſouls, more then this, that you are weak, very weak? why 'tis meet that you ſhould ſay of

Heb. 11. 34.

your

your ſelves as you are, and 'tis as meet that you ſhould ſay of Divine power as it is. You are far below your work, your work is farther below that divine power which waits upon you Come what can, can worſe come then what did to theſe worthies, or finde men worſe? They were *weak, yea, weakneſſe*, and yet out of weakneſſe made ſtrong, and carried through all bravely, ſcorning baſe deliverance.

Debiles in abſtractis.

Our Seas rage, likely to rage more; let them rage never ſo much, ſo much that ye be caſt into them, out of your veſſels, as *Jonas* was; yet a relieving power ſhall boſom and belly you, and caſt ye up *Jonas'es*, Chriſtians, ye better Chriſtians then ye were. There be two things in relieving power, which if conſidered, me thinks, ſhould comfort any diſcouraged Chriſtian; it works to relieve *when you need it, and as you need it*, *When*] thou paſſeſt through fire, & *when*] thou paſſeſt through water, *then* Divine power will be with thee; *when*] thou art *weak then* thou ſhalt be ſtrong; *when* thou art in the Furnace, *then* wil Chriſt be there; reliefving power ſhall work opportunely, thats double relief: thou ſhalt have an *arm ſtretched out* to reſcue, aſſoon as ſet upon a breſt work raiſed, aſſoon as ſhot at. Likewiſe divine power ſhall work as you need it, it ſhal yield as much ſtrength as your burden requires to bear it, as many ſpirits as your heat and ſweating ſhall waſte, it ſhall be ſtraine every way to ſerve your turn; it ſhall be made to endure fire and water, to go whether-ſoever you go, & to ſave it ſelf and you too: when you paſſe through the water, ye ſhal have a power that can ſwim, and carry it ſelf and you too

through

through all: ſtrengthening power ſhall work ſtil ſutable & proportionable to your diſtreſſe, that what is wanting in you, ſhall alwayes be made up by one that *ſtands by*; let Lions gape never ſo wide, you ſhall ſtop their mouthes; let fire be made never ſo violent, you ſhall quench the violence of it. The ſeaſonable and al-ſufficient working of Divine power, me-thinks, ſhould take off all fear and objections in Chriſtians.

Chriſtians, chide your fears, kill them with faith in this point, they wil kill you elſe, and do you more hurt then the things you fear can poſſibly do. There is a relieving power ſubjected to waite upon you, and you are ſubjected to waite upon it, and your encouragement is certain relief.—*they that wait on the Lord, ſhall renew their ſtrength, &c.* You have a ſpring of power running towards you, nothing can dam it up but unbelief; this wil cut the throat of a *Sampſon*, & make him as weak as other men: *Sampſons* hair-off, and he is deadly weak; faith in Gods power out, and Gods people are as fainting and fearing as other men which have no ſuch advantage attending them.

God exerciſeth ſtrengthening power, and he doth it but upon condition of faith, which is as reaſonable & as cheap a condition as can be; but the more reaſonable, the worſe, if not obſerved; a mans ſoul ſhall ſink with a witneſſe, that leans not upon his allowed relief. 'Tis *Davids* expreſſion often, *my ſoul had fainted*, had I not put forth faith. The ſoul never ſinks, let troubles be never ſo weighty, but when it lets go God. Manage faith in that power which is ſubjected to ſerve you, and you can never be made miſerable.

3 You which finde this strengthening power of Christ working in you, acknowledge your mercy; You are to be file-leaders, to help guide them that are behind you. Christ bears Lambs in his bosom, so must you. Those that cannot relieve themselves, you should. The strong should support the weak. We should comfort others, with our comforts; Christians should share in one anothers sweetest mercies: sweet meats should be given about What you have from Heaven some may have from you. Divine power workes strengtheningly, sometimes more immediately, somtimes more mediatly, the wind blows where it lists, and as it lists, 'tis alwayes welcome to a distressed soul. Sometimes a lame Christian hath a staffe of suport and comfort more immediately out of Gods own hand—*thy*] *rod thy staffe comfort*; at another time more mediately; he hath a staffe, legs and eyes, lent him by a friend, as *Iob* speaks. Soul-strength, the better used, the longer kept; take heed you lose not the great blessing of assisting and strengthening power.

1. Want of compassion will endanger the losse of it. 2. Sinning against it, will certainly lose it. I am afraid of this above all, I see Christians fall into consumptions apace, by fellowship with sin; as weak as water, as if there were no power of God at all in them, which is a most dolefull condition. *How weak is thine heart* (saith the Lord to the *Iews*) *seeing thou doest all these things, the work of an imperious whorish woman?* So may I say of many Christians; How weak are your hearts, seeing you do all these things, play the worldlings as do others, play the time-servers as do others? You can

Ez k. 16. 134

turn

turn and wind your lives and conſciences as you liſt; ah Lord, what ſtrength of God is in ſuch ſouls ? You have loſt aſſiſting power, by your looſeneſſe and baſeneſſe;you had bin better have loſt your lives, yea,ten thouſand lives; you had bin better have died any death, and never have ſeen that day nor houre in which you began to decline to ſin,to grieve and loſe that power and ſtrength of God,which wrought in you.

Unwarranted courſes ſtrip the heart of Divine ſtrength. Light will have no fellowſhip with darkneſſe: God doth not ſtrengthen to ſin. Man ſtript of God, is deadly weak ; he runs to any courſe. When God leaves a man,man becomes a beaſt. Why you are ſo eaſily drawn to ſin, you may ſee by this point;the power of God is gone from your ſouls; your *Delilah* hath cut off your ſtrength;your exorbitancy to this and that,hath checkt, grieved, and killed the working of a lively power.

This heavy ſtroke,is not a firſt but a laſt ſtroke for thine unrulineſſe; *Sampſon* had many brunts about his *Delilah*, before that deadly brunt that gave him up. Thou haſt had other puniſhments for thy *Delilah* without,ere it came to this heavy ſtroke within ; hadſt thou made a right uſe of them,this laſt & deadlieſt ſtroake might have bin ſaved. Ah ! forſaken ſouls,'tis a thouſand pitties that things had not bin timely lookt to ere they came to ſuch an inward extremity,to ſuch a ſoul-blow,to ſuch a ſpirit-wound. Things thus far ruh a man recovers not in haſte ; it may be not all a mans life,to be as he was, and to enjoy Divine power working ſo lively and ſweetly as it did.

Repenting & doing a mans firſt works is a likely way to do well, but whether it ſhall riſe to be as well with the ſoul as 'twas, that reſts wholly upon Divine pleaſure; what Divine engagement the ſoul can plead for this, would be worth his beſt ſearch. We find *David* praying hard for wonted favour, but whether granted, that's doubtful.

Strengthening power loſt, the ſoul hath loſt its ſoul: the ſpirit of man, hath loſt the Spirit of God; God doth not breath in the heart, the man cannot live, not live a jot better then hee does, though reproved by his deareſt friends every hour. That which did this great miſchief] that which made this ſoul death, was no ſmall ſin; it muſt be ſought out, and cried out of above all evils, ——*bloud-guilt*, that one ſin that killed two, *Vriahs* body, and *Davids* ſoul: O how he cries out of this ſin, at the throne of grace! This bloudy ſinne that hath killed thy ſoul, ſeparated between God and thy ſoul, this muſt thou with all fervency cry out upon, and with all care renew faith in an everbleeding Saviour; all wil be little enough to keep thee from bleeding to death by deſpaire. One thing is all, if thou canſt receive it, O forſaken ſoul, thou art made. Thou muſt obey Divine inunction; believe and expect good even in thy bad ſtate. *Let Iſrael hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption: and he ſhall redeeme Iſrael from all his iniquities.* A more deſerted ſtate then *Iſraels* was and is, cannot be; yet faith and hope are both by Divine command to be exerciſed in this forlorn condition, with promiſe of full mercy—*and he ſhall redeem Iſrael from all*

Pſ. 130. 7. 8.

his

his iniquity. Whatſoever thy ſin hath been, whatſoever the puniſhment of thy ſin is, *hope in the Lord*, as the expreſſion here is, that is, truſt in Chriſt, and expect good in this way, and he ſhall redeem thee from all thine iniquity, even from that iniquity which hath killed the working of Gods ſtrengthning and relieving power in thy ſoule. I judge the expreſſions of the *Pſalmiſt*, to have ſuch wide ſcope given them of purpoſe, that any deſerted Chriſtians whatſoever, might ſuck releif and ſupport from them.

Power relieving and ſtrengthning is ſometimes loſt, not really, but ſeemingly, that is according to a tempted ſouls apprehenſion; this muſt be lookt to that ſo none judg worſe of their cõdition then tis, & lay load needleſly upon themſelves. Power releiving, is conſiſtent with power invading and tempting, and yet when this is violent, a poor ſoul overlooks him that ſtands by him, and mourns and prayes, as if nothing were his that is Gods. God was fain in a temptation to tell the Apoſtle *Paul* what he enjoyed, which was all the anſwer he could have--*And hee ſaid unto me, My grace* [*is*] *ſufficient for thee*, and my ſtrength [*is*] made perfect in weakneſſe; Soul-anguiſh, with ſtrength of temptation, and ſtrength of deſire to have it removed, made him overlook that mighty aid of *God*, by which he was enabled to ſtand under all; which is many a tempted ſouls caſe, he cannot ſee the relief & ſtrength he hath, becauſe he hath not totall freedom from the evil he groans under. This temptation muſt be obſerved, God wil otherwiſe be a loſer and man too; God will loſe the glory of his grace, and man the com-

Cautio eſt.

2 Cor. 12. 9.

comfort. Is it not relief and ſtrength, that thou art upheld to encounter in any meaſure, with ſtrong temptations? That thou art taken from them into the armies of Chriſt, though they not from thee? from the evill of temptation, though not ſimply from temptation it ſelf; This was that power which Chriſt did principally pray for, not to take out of a wretched World and wretched condition, but to uphold in it. *I pray not that thou ſhouldſt take them out of the World, but that thou ſhouldſt keep them from the evill, &c.*

Object. If I were ſo delivered and ſtrengthened in my temptations, as kept and born out againſt ſin, I ſhould acknowledge a ſtrengthening power of God working in me, but alas! when I am tempted I am overcome.

Sol. 1. It is one thing to ſin, it is another thing to be overcome by ſin. Chriſtians which thus complain, ſhould well obſerve how Chriſt keeps their will and affections; a man is loſt when theſe are wonne, and not before. The Apoſtle *Paul* did eye this in the like conflict; what he was in will, when nothing in deed. He found God in affection, though ſin in action: the heart may be ſound, when more externall and inferiour parts are not. *What I do, I allow not: what I would that do I not, but what I hate that do I*; and upon this ground comforts himſelf in a ſad condition, & diſclaims ſin as none of his, though acted by him. Tempted ſouls muſt remember this, The heart kept, all is kept; what is done againſt this by meere ſtrength of corrupt nature, 'tis ſins, 'tis not the ſouls act: the holy Ghoſt makes this diſtinction, a weak ſoul muſt not call it too nice to comfort him:

him: It is one thing to be taken by an enemy, and another thing to yeeld and lay down weapons to an enemy: this was the Apoſtles caſe, which though ſad, yet he made it to yeeld its own relief, ſo muſt we in like caſes. I am, ſaith he, a forc't man, a priſoner, a captive; I do what I did never intend, what I can never allow; this may make me a wretched man, but it cannot make me a damnable man; it may put me into a ſtrait, but my poore ſoule may finde a way out through Chriſt —— *I thank God through Ieſus Chriſt, &c.*

Again, remember this, to wit, how the point in hand is propoſed, & ſo take it. God exerciſeth a relieving power in a Chriſtian, I do not ſay a power preſently conquering; by degrees it riſes to this. Relief is renewed, and more and more time after time brought in ſtill, till the ſoule be made victorious over all enemies. That place is very obſervable to this purpoſe; *A bruiſed reed ſhall he not break, and ſmoaking flax ſhall he not quench* [*till*] *he bring forth* judgement into *victory*. That Chriſt keeps alive thy wil and affection towards him, in the midſt of ſo much corruption, and ſo many foils, is it not mighty power & love? yet this he doth, and this he will do *till* he hath made thee in action, what thou art in affection; in deed, what thou art in wil: he wil not leave what he hath begun *till* he hath made thee victorious. Mat. 12. 20

Finally, remember this, that ſtrengthening power according to ſenſe and obſervation, comes in by Prayer, fervent Prayer. The Apoſtle *Paul* found it ſo. Upon ſeeking of God again and again, God made known what he was, and what he would be to him —— *And he anſwered me, My* 3.

grace, &c. That is, to his prayer, God thus anſwered. So the Spouſe ſhee fervently prayes for relief, and then in the next Verſe breaks forth, as one feeling it; *Stay me with flagons, comfort mee with apples, for I am ſick of love.* Then in the next Verſe you have her ſenſibly expreſſing her enjoyment, *His left hand is under my head, and his right hand doth embrace me.* *God* in manifeſtation of the firſt power, is found unſought; but in manifeſtation of the ſecond power he is found as ſought; he ſpeaks to our heart, as we ſpeak to his; he reveals his compaſſion, as we reveale our ſtate. You may want ſtrengthening power if you ſeek it not. You may live without the lively ſenſe of it long, if you pray not fervently. You muſt not diſclaim a good ſtate wholly becauſe 'tis badly manag'd. Chriſtians ill managing a good ſtate, makes them often conclude 'tis ſtark naught; this is ill and lies heavy upon the heart, and yet does no good, but much hurt; it diſcourages to prayer and other duties, in and by which comes in the experience of Gods ſtrengthening power, which they want.

Cant: 2. 5, 6.

I have now but one or two things more to ſpeak to the wicked from this point, and ſo I ſhall conclude it. You will never beat the godly out of heart; they have a relieving & ſtrengthening power comes in ſtill, freſh force from Heaven, they wil never be conquered. They are upon a Rock: winds may blow and ſtorms beat, they will never fall; the Rock is foundation, and ſide-props too. Chriſtians are ſtill kept in that hand that made them Chriſtians, and none can pluck them out of that hand. The wicked have a great deal

deal of work more then they will conſider: they must quench two everlaſting burnings ere they will be conquerours; Will they do either? There is an everlaſting fire burning in the hearts of Saints; Can all the waters you pour upon it quench it? There is an everlaſting fire burning in hell; both theſe fires kindled, & maintained by the breath of *God*; Can you ſtop the breath of the Almighty? thē may you be conquerours not before.

I would wicked men would be wiſe, and acknowledge the principles and priviledges of Saints, & ſtrike ſail to them. What they are they will be; what they are they ſhall be, to execute the righteous judgement of the Lord upon you, *this honour have all the Saints*. What honour? Why? to be born along reſolutely and victoriouſly by everlaſting arms, to *bind Kings with chaines, and Nobles with fetters of iron to execute the judgement written*. To be reſolute to death is naturall and neceſſary to them, becauſe of that relieving and ſtrengthening power which works in them: to be reſolute to their own temporall death, to accompliſh your eternall death; to be reſolute to all hardſhip, to help you to your place. The ſpirit of a Lion is in Chriſtians; I would Dogs did know this: 'tis ſtill, 'twill be ſtill maintained ſo; Will wicked ſpirits ever believe this? Ah wicked wretches, the Saints will be Devils to you here; they will rend you and tear you, and never let go their hold, God ſtrengthens them to it: you might avoid this Hell if you were wiſe, though you cannot, that to come. Who would contend with everlaſting burning? with ſuch fiery ſpirits as can never be quencht? with ſuch men, as are more

Pſa. 149. 8. 9.

more then men, who have the ſtrength of God, the ſpirit of the almighty working within them? The unhappineſſe of wicked men is double, treble, I know not how manifold; They are liable to the wrath of God and of his people; and have no ſtrengthening power to ſuccour them. When tortured without, they are more tortured within; 'tis a fattening, hardening, condemning, torturing power that works in wicked ſouls; every drop* ſcalds, not one cools their ſouls. The powers which work mightily in them, are powers of darkneſſe, and lead to utter darkneſſe; There I leave theſe, and go on with my Text.

* From providence.

The ſecond SERMON.

COLLOSS. I. II.

——*With all might, &c. Or in all power.*

THis is the next word to ſpeak of: *All might*, is him that is Almighty given into man, as ful as man can hold; 'tis ſo much divine ſtrength extended, as to bear up to all duty: *Almighty*, is all that man can need, all that man can uſe beſtowed on him: 'tis ten Talents; 'tis ſtrength to hold forth all Gods wil, in all conditions, againſt all diſadvantages: 'tis humane capacity made vaſt, and filled with as much of God, as any deſigne on earth can require, for the well managing of it. Almightineſſe here is not ſpoken in way of compariſon with God, but in way of full obedience to God; 'tis an expreſſion ſpoken in reference to Gods

Gods will, not in reference to Gods Perſon, and notes an ability to all that God commands, and not any equality to any thing that God is : it notes ſuch a power in ſome ſimilitude, to be to what is enjoyned, as God is to any thing, able to it, and above it, though never ſo great.

Almightineſſe in God, cannot be fully expreſſed by man. Almightineſſe in a Chriſtian, hath ſo much of the Almightineſſe of God in it, that this neither cannot be fully expreſſed. 'Tis the ſame power which made Chriſt Almighty, exceeding richly made known in a Chriſtian; no otherwiſe did the Apoſtle know how to expreſſe it—*that ye may know what is the exceeding greatneſſe of his power to us-ward who believe, according to the working of his mighty power which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places*; Almightineſſe in a Chriſtian, 'tis the exceeding great power of Chriſt made known exceedingly, whereby a great ſimilitude to Chriſt is made, in obeying him, as he did obey his Father. Thus only the Apoſtle expreſſes this power, becauſe he knew not how more fully to reach it; therfore you may not expect a deeper fathoming of it from me : —*and what is the exceeding greatneſſe of his power to us-ward, &c.* 'Tis an infinite expreſſion of an unmeaſurable thing : we muſt word it as well as we can, when things are too big for words. Ephes. 1. 19. 20.

Almightines in a Chriſtian, 'tis one in ſtrength above ordinary work; 'tis one all able to extraordinary duties; as able to hard, as to light work : 'tis one able not only to impart the Goſpel, but his own ſoule too, for the Goſpel.—So being 3. *Quodammodo omnipotens ad extraordinaria.*

affecti-

affectionatly desirous *we were willing to have imparted unto you, not the Gospell of God onely, but also our own souls*, 1 *Thess.* 2. 8. 'tis one able to give his heart to God, and his life too; his affection to Christ, and his blood too, with much willingnesse.——*So being affectionately desirous, we were willing, &c.* Covetously or Lustfully desired as the originall words signifie, which notes the most taking and swaying heart passion.

4. Almightinesse in a Christian, 'tis divine power extended and received to the *utmost*, as you have such a Scripture *phrase*; to the utmost of what God is communicable, and man capable; to the utmost of what an infinite God can give, and a finite nature can receive; to the utmost of what is promised, and a Christians calling can call for. 'Tis a *Steven*, one full of the Holy Ghost and of power; able to stand it out in a storme of stones; to see Heaven in Hell. 'Tis a *Shadrach*, a triumpher in the Almighty, in the face of fiery cruelty; a triumpher in an Almighty God, before the frowning face of an Almighty man: 'tis a man able to obey God *Agendo & patiendo in perpetuum*, to the *utmost*, to the last breath.

Πλήρης πνευματος καὶ δυνάμεως.

Modus communicandi. Almightinesse in a Christian, 'tis the same in nature with that which was in Christ, whereby he did all those Almighty things for our salvation. The Apostle wishing this power to the *Ephesians*, sayes 'tis that which wrought in Christ when he raised him from the dead.——*According to the working of his mighty power which wrought in Christ, when he raised him, &c.* Eph. 1. 19. Christ had his power by which hee did great things

things for us, by unction; ſo have we: he by unction from his father, we by unction from him. *God annointed Jeſus of Nazareth with the holy Ghoſt and with power*, Act. 10.38. Chriſt hath his unction immediatly from the Father; we immediatly from the Son: tis he that moſt immediatly gives the Holy Ghoſt to us.—*Hee ſhall glorifie me* (ſaith Chriſt of the ſpirit) *for hee ſhall receive of* [*mine*] and ſhall ſhew *it unto you*. The power the Holy Ghoſt gives, 'tis the power of Chriſt; the truth he reveals, tis the truth of Chriſt; whatſoever excellency he inſpires, 'tis the excellency of Chriſt, and to make ſimilitude to him.

I. *Impertiendi diſcrimen.*

Chriſt had his unction according to his capacity; of infinite capacity, and therfore his power, the power of a God. All power of God in man, comes but to finite power, the Subject is capable of no more. Almightineſſe in a Chriſtian is but finite power: infinite power working finitely, according to the capacity of the Subject.

Chriſt had a more full unction then we, being a vaſter continent; & he had a more free unction, that is, power more abſolutely conferred, and made over very perſonal to him. He had his power as the firſt *Adam*, wholly at his own diſpoſe, ſo he ſpake of it, and ſo he wrought by it, *I have power to lay down my life, and I have power to take it up*. He could do this, as of, and from himſelfe. The moſt almighty Chriſtian cannot ſay thus, without blaſphemy. Infinite power works in us, but not infinitely nor perſonally, as a thing wholly and altogether at our diſpoſe.

Uſe.

Chriſtians, are ye almighty men and women? 'Tis a ſeaſonable queſtion; an almighty ſtrength

is

is comming againſt us. God is armed, deadly work is in the Land. Can ye ſuffer unto death? Our glory will be great quickly, or our ſhame, obedience to bloud and death is coming into uſe again. *Is my ſtrength the ſtrength of ſtones?* ſaith *Iob*. The ſtrength of ſtones and rocks, a kind of Almightines is like to be needed, all the ſtrength of God, to carry us out well; What power of God works in you?

Divine Juſtice is thorowly awake, but ah Lord! we are not. Full executions working, full preparations aſleep; all will be ours with a wet finger; No Chriſtians, 'twill not; 'twill be with a wet heart too, wet with bloud, & 'tis well if not with the bloud of ſome of you. 'Tis a remarkable expreſſion that of the Prophet *Ezekiel*; when he had foretold ſad things, he concludes thus; *Then ſaid I, ah Lord God, they ſay of me, Doth he not ſpeake parables?* We are to many, as thoſe that preach our own melancholy fancies, when we pleaſe not their fancies. I have often ſadly ſaid it, and with as much humility as I could, *That* Englands *mercies would be bloody mercies*; but I doubt what uſe was made of it. The ſword you now all ſee is drawn; when 'twill be put up again, what bleeding yet is behind, the Lord only knows, 'twill be our wiſdom to get ſtrength for the worſt; *All might*, all the power of God working in us, to bear up under all that can come.

Ezek. 20. v. ult.

To have ſerv'd Chriſt with our hearts would have ſerv'd turn very well, theſe foureſcore or theſe hundred years paſt, but now 'twill not, it muſt be with our heart-bloud; what ſtrength and power have ye in your hearts to this? Can you

you bleed out your souls in your Fields, in your Streets, at your Doors, in your Houses, for Christ ? Tell me all of you (I beseech you) what strength have you to this? I have but little, I have none : this is the generall vote. Such language in humility is good ; but where 'tis so indeed, there 'tis sad. Why how have you used your precious time ? you have had many years to fit for this one; many dayes of peace to fit for this day of War ; many unbloody dayes, to fit for this bloody day. You have had a growing time ; a time of full growth, for full service, for any service; This will be pleaded against you by Christ and conscience better then I can do ; how will ye be able to bear it ?

The time is come that many will rue their losse of time ; that sloth will fall to slaying the very womb that hath long travel'd with her; hard work, deadly hard work will every day now fall to him that never dream't on't, and many I fear will eternally die in managing a good cause. Ah Lord! this is sad indeed, when a man shall lose his life & his soul too, in a good cause; when a man shall make the greatest losse, in the greatest and bravest work of gain, that can come into a mans hand. I like courage well, but dislike a desperate man as much ; such is every one that goes about deadly work and yet altogether unfit to die; under the command of the Devill, when he puts himself under the command of man for God.

The Devill is Almighty in some men, I would speak a word to this. That which doth rule all in you, is your Almighty ; by this you may know what

what power works in you. What power is ſtrprem in you, the power of light and truth, or the power of darknes and ſin? There is a ſtong man, and there is a ſtronger man: the ſtronger man is the Almighty. Three things wil clear what power 'tis, that is Almighty in you. What are you in 1. *Choice?* What in 2. *Purſuit?* What in 3. *Reſt?* What a man chooſes, what a man proſecutes, what a man reſts in, that has all, is all; thats *Almighty*. You that chuſe ſin, proſecute ſin, reſt in ſin; ſin, Satan is your Almighty, your God: you are ſtrengthened with all might from Hell. *The God of this world rules mightily in the children of diſobedience* ſaith the Apoſtle. When ſinners are to ſin as children to a father, doing what they do very naturally, freely, conſtantly, contentedly, lay this to heart, ſin is Almighty.

Enlarge theſe things as you will in your ſelves, I can ſay only this; You are loſt men if any thing be Almighty in you but Chriſt. As you love your ſouls, conſider what power works in you, and by what ſtrength you are rul'd. You that have nothing but the ſtrength of ſin and Satan in you, what will ye do when deliberatly put to it for Chriſt? You will deny him and blaſpheme him to his face; a man is, and neceſſarily muſt be, as the power that workes and rules in him: you may think this, and promiſe that, (the weakeſt creatures are apteſt this way) but what over-bears you now, will quite undo you in the day of tryall.

Theſe things, Chriſtians, I have ſpoken out of fear of ſome, but I hope well of the moſt of you; That an almighty arm of God is under you, and

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an Almighty Spirit and power of God working in you: would it were ſo with all. All of you may be, what any of you are. Covet things that excel, and Chriſt will giue you excellent things; an excelling ſtrength, *All might*. The moſt of Chriſt is beſt: the moſt of his power, the moſt of his truth, the moſt of his love, and the like; few hearts ſtrongly hang after this, therefore are miſerable in their little, of him that is All; All might, and all joy; and joyes ſo to be, to that ſoul that pants after it.

All might comes in, as all ſin goes out; the Holy Ghoſt is our power, and he dwels and works as he can get roome. Let Chriſt have all your affection, and you ſhall have all his power, to make you able to doe all that he ſhall call you to. A man is made to duty, as he ſtrongly loves: ſtrong deſires take and make Chriſt, and then Chriſt takes and makes the man ſtrong; as ſtrong as his work to which he hath ſuch a deſire.

God diſpenſeth himſelf according to his own wil, & yet according to ours too. 'Tis the plague of moſt men, that they deſire but little of God: they are heart-enemies to all power that oppoſes their corrupt affections. The ſtrength of God to mortifie what man loves, & God hates, will man ſeek? Or will God give without it? *All might* to overcome all, that overcomes the ſoule, what men deſire or thirſt after (this is talkt of) Therefore they very deſervedly die under the power of their ſin, and in the weakneſſe of their ſouls.

Grace in its meaſure (though not according to its being) is diſpenſed according to deſire in its meaſure; for 'tis but a prevenient capacity made

by God to hold ſo much, or ſo much of himſelf. Chriſtians enlarge your deſires as Heaven, as the wicked are ſaid to inlarge their deſires as Hell. If you would have great things, you muſt have great deſires. According to your affections will be your fruitions, if you deſire flagons of power and love to ſtay you, you ſhall be ſo ſupported; if you pant after power, *all power* to bear you up, you ſhall be ſo born up. Almightineſſe to action, ſprings out of almightineſſe in affection.

According to affection, and according to *faith* doth the power of God worke in man: Therefore is *Steven* ſaid to be a man full of faith, and of the *Holy Ghoſt*; and elſe-where, *full of faith and power*, *Act.* 6. 8. According to our faith, is our incorporation with that ſtrength & power, which is indeed Almighty; and according to a Chriſtians incorporation with this, is his derived almightineſſe. By *faith the wals of Ierico fell*: 'twas faith that made thoſe Worthies, ſuch almighty ones. As the ſoul reſts upon the Almighty, ſo is it almighty. I would ye would ſtudy nothing elſe but faith; all you have is in it. Every age calls to peculiar ſervice, this age calls for almighty chriſtians; Ye ſee the way to it, bleſſed are ye, if ye find it: This bleſſedneſſe I will ſpeak of in a word or two and cloſe up this point.

An Almighty Chriſtian, 'tis a *Mordecai*; one ſet upon the Kings Horſe, cloathed with royall apparell, and a *Haman* holding his bridle. Tis a man over all, in God. 'Tis one clothed with the Sun, having the Moone under his feete. 'Tis a Chriſtian with one foot on the Earth, and another

ther on the Sea; trampling under foot corrupt doctrine, corrupt advantages, all that is unworthy of Chriſt, and will not goe along with the ſoul to his everlaſting home.

An Almighty Chriſtian, 'tis one that moves in the higheſt Sphere, *in cælo chriſtallino*, in the chryſtall Heavens, as neer the heaven of heavens as may be. 'Tis one that *waits for Chriſt from Heaven*, more then for heaven from Chriſt. 'Tis an eagle, the king of birds for ſight and ſtrength; he can looke to the end of what God ſayes and does, and ſtand it out expecting that end: he can look to a *Canaan* under a frown; behold life in death. 2.

An Almighty Chriſtian can venture all upon an inviſible God; binde up all in one viſible word: he can give an *Iſaac* to the dead; expect an *Iſaac* from the dead, beleive that truth ſhall never die, who ever die or live. An Almighty Chriſtian can live & die with an Almighty Saviour; Chriſt alone is enough; Chriſt alone is all; Chriſt in poverty, is riches; Chriſt in death, is life; he is in ſpirit ſtill according to him that he loves, and not according to what befalls him that he loves. He is in affection according to the perſon of Chriſt, the imployment of Chriſt, and not according to *accidentalia* that attend him *My beloved* [*is*] *thus and thus*, and therefore beloved. What Chriſt is in himſelfe, takes; what may fall out, nothing. This Chriſtian is Chriſts liveli'ſt Emblem. *Looke on me* (ſaith *Gideon*) *and doe likewiſe*. So doth he look on Chriſt, and what Chriſt ſayes, he ſayes, what Chriſt does, he does, let all the world ſay and do what they will. He

can be baptized with the baptiſme wherewith Chriſt was baptized, though a bloody baptiſm.

An Almighty ſoul on earth, what will this ſoul be in Heaven? One ſtrengthned with *All might*, is one prepared for all glory. *Who can number the duſt of Jacob, or tell the fourth part of Iſrael?* Who can number the Jewels of this Chriſtians Crowne? Or tell the fourth part of them; *Thine is the Kingdome, [Power and Glory &c.* Power and Glory goe in a chaine with mutuall reſpect; as the one is, ſo the other. Looke how much of Chriſt here, ſo much of glory with him hereafter. As Chriſt is in any ſoul, ſo he will be glorious in that ſoul: So farre as he reveales himſelfe in any ſoul, ſo farre he abides and will for ever abide, and challenge honour fit for ſuch a vaſt being, when he comes home. He now lives obſcurely, but he will live in ſtate according to his revenue, and ſeat: Here is *all power*, here muſt be all Glory, here are wide ſpacious rooms, they muſt have hangings ſuiteable: I am all, in this all, I muſt have ſtate anſwerable. Chriſt glorifies himſelfe in us, as he reveals himſelf in us. 'Tis often hinted, when much is enjoyed, what it wil end in *at the appearing of Chriſt*; 'twill beſt ſpeak it ſelf then. I can ſpeak no more of it now.

THE

The Third SERMON.

COL. 1. 11.

Strengthned [*with all might*] *according to his glorious power, unto all patience and long ſuffering with joyfulneſſe.*

ALL *Might. Divine power works gradually in a Chriſtian.* Some have little, ſome much, ſome *All might.* There was (it may be) but little ſtrength in theſe Chriſtians, it may be much; but ſurely not *All might.* What euer there was, the Apoſtle ſaw roome enough within for more; occaſion enough without in the world, for more; for much more; for all that might be had; and therefore ſo prayed — *Strengthned with* [*All might, &c.* Doct.

There be heavenly places in Chriſt; ſome lower, ſome higher, ſome higheſt of all, and yet all heavenly and holy. *And hath raiſed us together and hath made us ſit together in heavenly places in Chriſt Jeſus*, Epheſ. 2. 6.

The expreſſion notes a graduall workeing of Divine power, according to which we are raiſed and wrought to a ſimilitude with Chriſt in holineſſe, leſſe or more. The higheſt extenſion of power from Chriſt, makes the higheſt heavenly place in him; that is the greateſt ſimilitude to him, in purity and felicity. 1.

Our Heaven here is a growing Heaven; our Kingdome a growing Kingdome: we goe from glory to glory, from ſtrength to ſtrength; from

a little grain to a great tree, from babes to ſtrong men; from ſmoaking to flaming, and ſo aſcend up in that flame to a fixed glory, an abiding manſion; to a glory that ſhall admit of no ebbing nor flowing, or no intenſion or remiſſion, of no graduality reſpecting the ſame ſubject.

Divine power workes according to order; Chriſt comes in ſtate into the little world, line upon line, precept upon precept, power upon power, untill all be over power'd, and the little world wholly his. The Sun comes in ſtate into the great world, it is not up at the Meridian, aſſoon as it appears in our horizon; it riſes & riſes higher and higher, and ſo fils the great World with glory by degrees; So does the *Sun of righteouſnes* the little world, to wit, man; he is not at a Meridian height in any mans heart preſently, but gradually; by greater and greater Revelations of power and ſtrength, he riſes to the Revelation of all power that the ſoul is capable of. He dwels, and then walks--*I will dwell in you, and walk in you*, ſaith the Lord. He takes up a dwelling and then makes long and ſtately walks. He makes known power, and then great power, and raiſes it *revelando* till it riſes to exceeding great power---*That ye might know what is the exceeding greatneſſe of his power to us-ward who beleeve*, *Epheſ.* 1.19.

4. Divine power works in grace as it works in nature; 'tis Chriſts own compariſon. Divine power works in nature gradually, by ſteps and degrees, to perfect naturall things. *The Earth brings forth fruits of her ſelfe* (ſaith Chriſt) *firſt the blade, then the ear, after that the full Corne in the*

*the ear, and then immediately the Sickle is put in becauſe the Harveſt is ripe, Mark.*4.28. So does Divine power worke in grace (for this is the ſcope of the ſimilitude) by degrees not all at once, and anſwerably a chriſtian riſes to bud, to blade, to ear, and to full corn. When *all might* is revealed, the corn is ful; the ſtate of a chriſtian is come to his maturity: he will not be long now ere he be gather'd and hous'd in Heaven.

Divine power works in man, according to what God intends by man. As men are deſign'd to Gods Service, ſo God deſignes his power to their ſervice, to work in and about them. Divine power is Gods immediate agent; man a mediate: power is in the hand of God, man in the hand of power, and held up by it, lower or higher, as his work is---*Whereunto I alſo labour* (ſaith the Apoſtle, ſpeaking of his Miniſteriall work) *ſtriving according to his working which worketh in me mightily, Col.*1.29. God had a mighty deale of worke to doe for the Apoſtle, and his power wrought in him mightily. He wrought without, as God wrought within: he ſtir'd as ſtir'd —*ſtriving* [*according to his working, &c.* Power is neceſſitated to worke gradually, office and condition doth ſo change and vary in this World. With an eye to this the Apoſtle prayed: he apprehended theſe chriſtians ſet out for great hardſhip and ſervice, and ſo he ſets upon God to raiſe power and force anſwerably for their aid, — *Srengthned with all might, &c.* 5.

One or two things note, for the right underſtanding of this point. Divine power, where it works loweſt in any chriſtian, works above the 1.

ruining power of ſinne: *Greater is he that is in you then he that is in the World* ſaith Chriſt: greater when leaſt, and where leaſt, then that power which oppoſes him in a Chriſtian heart. Chriſt according to ordinary and daily reſidence carries the ſoule above the ruining power of ſin: *greater* [*is*] *he that is in you, &c.* They might ſuppoſe that condition the loweſt of any, as it is common and comely for Chriſtians to doe, and Chriſt condeſcends in ſpeaking, and takes it ſo and ſpeakes of it under ſuch a conſideration, and yet ſaies he, Feare not; the power that is in you, is greater then the power that is againſt you. The loweſt degree of power that workes in a Chriſtian, will hold the ſoul that it ſhall not eternally miſcarry, what ſtrength ſoever be raiſed to this end, ſo that the devil ſhall loſe his grand deſigne, to wit, the deſtruction of the ſoule. The loweſt degree of Divine ſtrength, is ſupream ſtrength to all power reſiſting; as the loweſt good Angel * *Excelleth in ſtrength* all bad.

2. A ſecond note is this, The ſtate of Chriſtians in generall under the Goſpel, is a very capable ſtate of the higheſt revelations of power. *Verily, verily I ſay unto you, he that beleeveth on me, the works that I doe ſhall he do alſo; and greater workes then theſe ſhall he doe, becauſe I goe unto my Father, John.* 14. 12. Acceſſion is now very free, Interceſſion very potent, Bleſſings are anſwerably neceſſary. The expreſſion of Chriſt forementioned, notes that there is a peculiar interceſſion ſuited to this bright Goſpel-age wherein we live, our grace-capacity now is anſwerably neceſſary. What interceſſion works in Heaven,, ſuch power and

* בת גברו - *Fortes robore. Angels* of his which are *mighty* [*i*] tranſcending *in ſtrength*; is an Hebraiſme, and notes a ſuperlative, *Pſ. l.* 103. 20.

and love works forth upon earth. We live under the richest climate, under the richest heavenly influence: all might and all excellence may with all ease be obtained now, in comparison of former times.

A double use I would make of this point, to try you, and then to stir you to acknowledg mercy as you find it. That divine power works gradually, should make much inward observation, to see how God works in our hearts, whether little or much; it should be the sicknes of your souls to finde little of God stirring in them; 'twill be the death of your soules, not to finde power of God enough stirring in them, to salvation. Our great worke is to eye how Divine power works without in the World; but our greatest worke is to eye and observe how it workes within, in our hearts; I wonder at some mens temper, which least of all minde this. The soule of man is the noblest thing in the world, 'tis above the world, and doest thou thinke that he which made it so above all for himselfe to worke in, is least to be heeded what he works here? *Use.* 1.

All paines spring from one, that we have so little of God: all paines and cares therefore should be turned into one, What have I of God? how might I have more? more of his love, more of his power working in my soul? God gives *all might* to many, and yet remaines *all might* for any. Man has his Heaven as he will. He that will have it in the full and all—enjoyment of the Creature, he has it in this; God *fills mens bellyes with this treasure.* Those that will have their heart in nothing but in the ful and all-

enjoyment

enjoyment of God, have it so; he satisfies mens thirst let it be what it will, or how great it wil. He satisfies the hungry belly, & the hungry soul.

Cautio est. Affection is a graduall working thing, and a various working thing, as the power of God is; men had need looke how it rises in thirst after any thing but God, they may have their longing else in wrath, and have enough of every thing in their hands to fil their bellies, but not enough of the power of God in their hearts to save their souls, and this wil be sad indeed. The power of God workes gradually (say I) in the hearts of men; in some, much; so much that one may say they have al might: in others, little; so little that one may truly say there is not power of God enough unto salvation. I am not ashamed of the Gospel saith the Apostle, for 'tis the [*Power of God unto salvation.* Is there power of God enough workeing in you, to rise to so much as this, *to salvation* to soul-salvation? eternal salvation? Power enough to make you the sons of God? Tis a great unhappinesse to fall short of any power of God communicable; that any blessing power of God which workes in any man, should not work in me: but to fall short of so much as wil make the soul fall short of its eterternall rest, ah Lord! what misery shal I cal this?

Scrutinium What faith, what love, what joy, what passion doth that power make which works in you? by this you may know whether 'twill prove a power Divine enough, and strong enough to save your souls. Ye beleeve in Christ (we must beleeve this) wel: yet this is but one thing; that power which works this, works more and further,

ther if it worke effectually unto life. Ye beleive in Chriſt; tis well : do ye love Chriſt too? his word, his people, his wayes? How ſtrong is this love? as ſtrong as death? to the death of ſin and ſelf? I mean the deniall of both. Remember this one thing for all; power where it works unto ſalvation, ſtrong enough to ſave a ſinner, it makes ſtrong paſſion, laſting paſſion, and all towards Chriſt and truth. Chriſt is *fair, faireſt, the faireſt of ten thouſand*, that is, the faireſt of all; ſo to day, ſo to morrow, ſo every day, to the laſt day, *to the end*, as that love which ſet power at work in the heart, is.

Divine power, when and where it works unto life, takes the heart firſt; there it begins. A mans love aſſoon as he lives, Chriſt, truth, whatſoever is holy. There is a deſire of milke, *yea ſincere milke, in new borne babes*; in babes aſſoon as born there is love; love to truth, love to pure and ſincere truth, to the pure and Holy word and wayes of God: there is even in babes *deſire*: *Divine affection*; panting after that light which came downe from Heaven : O what is truth? what is Chriſt? would I knew him; would I could enjoy him : *Firſt faith* is moſt indiſcernable; *firſt love*, which works from it, is moſt diſcernable, tis ſo ſtrong and pure, and therefore I moſt mention this paſſion in this caſe, to diſcover the power that works in you.

Divine power makes a divine nature where it works to ſalvation: a man is another creature in deſire then what he was, he ſenſibly differs from himſelfe in affection. Things momentany are fallen two, yea, ten in the hundred with him; they

they have loſt their price. The heart hath ſold all for nothing, that was all once unto it. *Gold, dung*; learning dung; all loſſe and dung; *ſtinking* earth, that way taking. The heart thirſts for nothing, but him that is all; all power, all love, all holineſſe, all happineſſe. Divine power, where it works ſtrong enough to ſave, makes paſſion divine, all paſſions, Love, Joy, Feare, Hatred. I doubt much what power works in ſome mens hearts, I ſee their affections ſo ſtrong and ſo hearty to the world & the vanities of it: I ſee paſſion ſo impure and ſo ſtrongly working downward. Chriſt and truth but as a ſtraw when it lies in the way of the mans luſt; he leaps over it with eaſe to ſatisfie his deſire, I like not the ſtate of that mans heart.

Power is leading where 'tis ſaving; it leads by truth; by the heart. *I am thine, ſave me*, ſaith the *Pſalmiſt*. *Thine*, that is, thine according to truth, thine in heart, thine in life: thine in truſt; thine in blood, in Chriſts blood, I lean on none elſe to ſave me; I leane to none elſe to guide me.

Power is killing, that is ſaving; ſin-killing, that is ſoul-ſaving. The body of death, dead: the body of death, no body, no body with a ſoul, with life. Self-will ſlain; the will that lives, Chriſts. Not I live, Chriſt lives in me, (*i*) not my will, but Chriſts will carries and ſwayes the ſoule. Theſe things have been ſaid to try you, what power and grace of God is in you, I ſhall ſay a little more in the next place to ſtirre you, to acknowledge grace as you finde it, and ſo leave this point and you for this time.

Divine power works gradually; why, as you finde God working in you, ſo acknowledge him;

Let

Let God have his own to a grain. *Thine is the kingdome and power, &c.* We are taught this to acknowledge grace in its latitude, to the God of all grace. The Apoſtle gives God his owne by weight, to a graine, which works in *me mightily* ſayes he. If God works in you mightily, let him hear of it mightily. As ye feel God, praiſe God. Make expreſſion from operation, and expreſſe it fully if you can. Thus doth *Daniel, then Daniel bleſſed the God of Heauen, and ſaid, Bleſſed be the Name of God for ever and ever, for wiſdome and might are his, I thanke thee, and praiſe thee, O God of my Fathers, who haſt given me wiſdome and might,* *Dan.* 2. An excellent ſpirit and power wrought in *Daniel*, and he acknowledges all to the giver, *wiſdom and might are his.* How Gods power and glory went in the Sanctuary, is turned into a Pſalm of praiſe made to eccho to the author. The very degree thereof is noted,--*ſo as I have ſeen them,* That I may ſee thy power and thy glory—*ſo as I have ſeen them in* the Sanctuary. What he did enjoy was thankfully acknowledged, what he would enjoy againe was heartily panted after. How you ſee and feel power and glory go in the ordinances, how in your hearts I beſeech you acknowledge to Chriſt; let him have the glory of every powerfull working here. We are men as your ſelves; that our weapons are mighty, 'tis *through God*; he does all, admire him, adore him. Heart-ſmitings, heart-embraceings, kiſſes ſecretly, or kickings ſecretly; they are the kiſſes of *his lips*, & the ſpurnings of his power, give him the glory of all. How prevailingly Chriſt hath revealed power in thee! What a luſt he hath diſcovered, ſubdued!

ſubdued! What an eternal ſtate ruined, hath he repair'd! What wounds hath he healed! What inward iſſues hath he ſtayed! What bones, what broken bones, and how many hath he ſet and made to rejoyce! let him have the glory of all. As Chriſt kiſſes us, we ſhould kiſſe him.

---We ſhould meet our Father with joy. Every Revelation of Power in the heart, 'tis your Fathers coming towards you, to take you neerer home to himſelfe'. We call power little, ſome Revelations thereof in compariſon of others, becauſe the Scripture doth ſo ſpeake of it 'for our weakneſſe ſake; but this know, 'tis no little power that will ſtir your hearts, 'tis an arme of the Lord which is no ſmall limbe ----*to whom is the arme of the Lord revealed?* 'tis no more then a finger; ſhal God reveal an arm in you, and loſe it in you? He made the Sun, Moone, and Stars praiſe him, ſaith the *Pſalmiſt*. But that power which hath made Sun, and Sars in your hearts, which hath beſpangl'd your ſpirits with various glories, ſhould not this much more make matter of praiſe? As power heightens it ſelfe *operando*, ſo ſhould we heighten it *verbis elevando*. As any Revelation hath leſſe or more of God in it, ſo it ſhould buſie and take up the heart to return it---*in thy hand is power and might*, and in thy hand is to make great, &c. 1 *Chron.* 29.1. As Gods hand did worke for *David*, ſo did *Davids* heart and tongue worke for God: he turned power into praiſe, and ſo ſent it home againe in ſtate to Heaven. But more of his expreſſions in that place, are very obſervable to this purpoſe and point I am preſſing. *But who am I* (ſaith he) *and what is*

my

my people that we ſhould be able to offer ſo willingly? 1 *Chron.* 29. 14. That we ſhould be *able*, and able *ſo willingly*, here is the very degree of enabling power prayſingly noted. As high as power ſets a leſſon of love, ſo high to a crochet it ſhould be ſung.

Do but conſider ſome poore ſouls that ſit by you, which have no power of God ſtirring in them, but lie dead, damnably dead, and then be you dead if you can, to give thanks for that power which hath quickned and raiſed you from the dead; God will turn grace into our glory hereafter; we ſhould turn grace into his glory here.

The Fourth Sermon.

Col. 1. 11.

Strengthned with all might according to his glorious power, unto all patience and long ſuffering with joyfulneſſe.

THIS *is as it ought to be, when apprehenſion makes full and due impreſſion upon affection.* When the ſoul works out for God in deſire and prayer according as it apprehends the need of him; the neceſſity of his power, love, or the like, for himſelf or others. Suitable to what the Apoſtle apprehended, he prayed: Suitable to what he judged theſe would need of God, of his power and might, ſo he heartily wiſhed to them.

Apprehenſion is placed ſentinell in the ſoul by God, the actions of it ſhould ſtirre all. It's a power

power in man to see at a distance, and to give warning to all other powers, that the heart may more look out, and work out according to what is or will be needed.

God is come within sight of man, when apprehension reacheth him. According to what of God is in sight, so should the soule stirre. *I have heard of thee by the hearing of the eare, but now mine eye seeth thee, I abhorre my selfe in dust and ashes and repent*, *Iob.* 42 .5,6. Whil'st *Iob* had not such an apprehension of Divine power as it was, his soul did not stir in reference to it as he ought : but assoon as he rightly understood it, all other powers stirred throughly,and *Iob* answerably repented and went about his businesse, to stoop to that power which he saw above him.

Every faculty must have the honour of its place; Divine Ordination must have the honour of its end, or the man dyes for it. *When you see these things, say that Winter is near, &c.* saith the Scripture. That is, make use of what you apprehend and answerably stir and prepare,or you wil perish with the world. So you shall have expressions frequent,when you hear this or that, then do thus and thus. That is,when one faculty does its Office,let all the rest do so too,or else you are lost men. If any sentinel shoot off, and be not regarded,the whole Army dies for it.

Any soul-power misworking overthrows all; so any soule-power disobeyed in workeing by other powers, overthrowes all. If apprehension be blind and sleepy, the soul in is undone; if apprehension see and speake in and by conscience,and

yet

yet the heart lie ſtil all wil miſcarry by ſurpriſe. Apprehenſion is a power placed to prevent ſurpriſe; Sad things concerning man, by divine Ordination, work at a diſtance for a time; that man has his *eyes in his hand* that ſees this, ſaith *Solomon*: that is, apprehenſion diſcharges its office; if this office, and power be ſleighted by other powers in the heart, all is taken by ſurpriſe.

I think apprehenſion now, does its Office in moſt of you, how is it obeyed in Heart, in other main powers of the ſoul? Surely now no man but muſt needs apprehend, that he may want much of God ſpeedily, as much as the Apoſtle apprehended theſe might do, much might, all might: now what ſtirring of heart under all that you apprehend? Ye are convinced; are yee converted? Do yee ſtir now for your ſelves as the Apoſtle did for theſe? Do yee wreſtle hard with God for all that ye apprehend ye may need? Can yee apprehend the neceſſity of much and be ſtirr'd little? Can yee ſee bloud and death in the Land and lay nothing to heart? Can'ſt thou ſee better bloud then thine own ſhed, and yet make no preparation for the loſſe of thine? Though many be ſlain, yet ſhall not I, ah Lord! That ſoul is ſlain already; 'twill be wofull when that body comes to be ſlain too.

Doſt thou ſee a ſword in the Land ſeparating between ſoul and body, and doſt thou not yet ſet to ſeparate between ſin and thy ſoul? Art thou reſolved to die in thy ſin? Wilt thou bleed to death in thy ſin? This wil make every drop of bloud that comes from thee as gaſtly as Hell. What a deadly bleeding is that, when ſoule and

body bleed to death together? When the soule bleeds as fast with wounds from conscience, as the body with wounds from man. When soule and body bleed mortally together, ah Lord! Let me not be neer that man: how will he sigh? How will he look, speak, gaspe, and groan? And yet many such sad sights may be for ought I can discern, in many mens preparations to this hour.

Sinners, God deals with you now as with *Balaam*, he stands before you with a drawn sword, he threatens your bloud, your death if ye make a step further; yet cannot but apprehend this now as well as I; *Balaam* and his Asse too must needs see it now. What now will yee do? Will yee make no use of such palpable apprehension? How exceeding sinfull will that sinne become which rids it out now against bloud and death, and wil live when the man must no longer live? I beseech you all consider the dealings of God, and consider your eternall state. Christians, what do yee see? What do you do? Yee see bloud, good bloud, a great deal of good bloud fall, does good bloud stir in you? You see death most deadly coming towards you upon the point of a mercy-lesse sword, as mercy-lesse I dare say you *Londoners* shall finde it, if it prevail, as ever was drawn; do yee fit and prepare for it? To be hewed to pieces, drag'd to death trod to death under horse-feet? Yee cannot but apprehend that things may go very bad, and that yee may need very much speedily; does apprehension make due impression? Do yee work out heaven-ward, as the Apostle doth here, answerable to what ye apprehend you and yours may want?

Sinne

Sin is in great power where the ſoul will not give up, when he ſees God coming againſt him. Thy love to ſin will be an everlaſting love, that dyes not to ſin now; thou and it will go to Hell together. Affection to evill becomes *almighty*, unconquerable, and there is no way but one with the man. Man muſt dye or his ſin, that Juſtice is at work which wil kill one or tother. I bleed and mourn to ſee howſome men ſin in the face of juſtice, at ſwords point; ſwear, curſe, and drinke drunk, and yet going about deadly works. I ſee plainly now, That a man may ſee miſery, and yet not ſeek out to be bleſſed; he may ſee himſelf and others very open to, and very neer upon deadly danger, and yet neither ſeek out for himſelf nor others; why elſe do we ſee ſo many continue ſtill yet as they were? *Pauls* ſpirit ſurely is few mens happineſſe, to ſtir effectually towards God as they apprehend juſt cauſe.

Apprehenſion works divinely upon affection as it keeps it ſelf pure from unbelief, and no otherwiſe. Unbelief is full of ſhift and evaſion, the life of apprehenſion lies in this. Apprehenſion made from the word of God, or works of God, works no longer nor no ſtronger, then as faith works with it. Why do ſuch mighty apprehenſions as we raiſe ſometimes by the word, die and come to nothing, but becauſe faith dies? Men believe but whilſt they ſee us and hear us ſpeak. Keep faith alive, you will elſe ſee Hell often, and feel it too, and yet do nothing to ſhun it; Ye wil ſee miſery, and yet not prepare for it, yea, yee wil ſee judgement at the door, and yet ſcoffe at it; ſo did they of the old world; and another old world is this. 2.

2. Apprehenſion works divinely upon the heart as the will is ſubdued. A ſtubborn man fights againſt all apprehenſion he does not like; hee ſhoots at God a great way off, and kils him before he can come neer the heart, to do any good there. *I will not have him ſayes* Ahab, *be never propheſies good to me.* A ſtubbon heart does prejudge, kil things before they can come neer him. Apprehenſions work as we manage them; the ſtrongeſt are quickly kill'd if we fight againſt them, the trueſt quickly made deluſive if an unſound heart be in us.

3. Apprehenſions are beſt and work beſt, as they come from God and are carryed to God. Some apprehenſions ariſe from Satan and his temptations, theſe often work ſtrongly, but run the ſoul ſtill againſt ſome truth, and off ſome duty. That truth which is jaſſel'd againſt muſt diſcover ſuch apprehenſion to be temptation, and ſet the ſoul in again. A man muſt fight againſt apprehenſion, as it fights againſt Gods wil, & takes us off from our duty. A man muſt not make apprehenſion from fiction, as ſome tempted ſouls are taken up this way, but from reall words or works of God; theſe are only of ſanctifying power upon the ſpirit. And yet theſe which riſe well, muſt be kept up well, or elſe theſe will be powerleſſe too. A man much in apprehenſion muſt be much in prayer, things will die elſe in the brain as they lie, and derive no influence down upon the heart. God muſt hear much of what we ſee, or elſe our viſion will not be glorious; taking filling, and leading the heart. Divine apprehenſions are Gods joggings of men, and man muſt jog God again often

en to underſtand them well, and to uſe them wel, to know fully what God would to us in them, and what we ſhould be to him by them. Apprehenſions come in confuſed, and are ſhap'd and made plain by Prayer; as they come from God they are oft-times above us; as carried back again to God by Prayer, they are made plain and eaſie to us, and very effectuall upon us. I judge theſe things very ſweet to ſome of you, but I doubt they are very uſeleſſe to many, they do ſo little lay their Eye or Ear to Gods Word or Work, ſo little buſie apprehenſion about any thing that is divine; Apprehenſion works much (I believe) this yeer, but (I doublt) not very; Divinely if it did, ſurely we ſhould ſee better Hearts and Lives then we do.

The fifth SERMON.

COLLOSS. I. II.

——*Glorious power &c. or power of his Glory.*

IT may be I may proſecute this expreſſion both wayes, as you have it rendered, and as 'tis in the Originall. As you read it, 'tis rather interpretation then tranſlation. Word for word, as 'tis in the Originall, is *according to the ſtrength, or force of his glory*; which is a propriety of ſpeaking in the primitive Language, where they would expreſſe a glorious thing, to expreſſe that by a ſubſtantive which we do by an adjective ——*The power of his glory, for glorious power.* Like to this is that

expreſſion, 2 *Theſ* 1.9. *Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the* [*glory of his power, that is, from his glorious power, as we ſpeake.* In my Text *power* is put firſt, according to the [*power of his glory*: but in that Text fore-cited, *glory* is put firſt—*from the glory of his power*: both note one thing, to wit, *a glorious power.*

Power is called glorious when it doth glorious things within or without. Therefore are theſe expreſſions here made *Relata, ſtrengthened with all might,*—according to his glorious power. When a Chriſtian is made Almighty, then is power made all glorious, *glorious power*, known ſo, and called ſo. Thus doth *Moſes* and other ſervants of the Lord call power glorious, when it was extended to do glorious things. *The right hand of the Lord is become glorious in power* (ſaith he in his Song) when God had drowned the *Egyptians*, *Exod.* 15.6. Thy right hand hath daſhed in pieces the enemy.

Having ſpoken this to explain, I would ſpeak this to ſtand on, *That we are to admire and call Divine power as it workes*: When it does great things, Almighty things, glorious works in the world, in our hearts, then are we to call it anſwerably as the holy Ghoſt doth here, *glorious power.* Strengthened with all might according to his glorious power.

All out-goings of God ſhould be called and named as we find God in them. Chriſt the great chanell of all in which God goes forth into the world (power, wiſdom, mercy of God and the like) is named according to what of God was in him

him and to be declared by him—*And his name ſhall be called wonderfull, the mighty God, the everlaſting Father, the Prince of Peace.* As Divine power, mercy, or the like, works in any perſon, or by any perſon, ſo ſhould it be called, *mighty, wonderfull, glorious, everlaſting, &c.* Thus doth the *Pſalmiſt*, *His work is honorable and glorious. The workes of the Lord are great* (ſayes he in the verſe foregoing) and then in this verſe he calls it *honorable* and *glorious*, Pſal. 111.2.3. As power works, ſo it is to be called: as wiſdome works, ſo is it to be called—*His underſtanding is infinite*, ſaith the *Pſalmiſt*, ſpeaking of the wiſdome of God, *Pſal.* 147.5.

As Chriſt goes in this world, ſo we are to talk of his going; as he rides in this VVorld, ſo we are alſo to talk of that. If Chriſt ride in triumph, we are triumphantly to ſpeake of him; we are to call him *Hoſanna in the higheſt*, when he ſhews himſelfe higheſt *. If he take and ſhew the ſtate and power of a King, a glorious King, we are to give him royall and glorious Titles; we are to name him ſtill in word, as he names himſelfe indeed: we are to Chriſten Chriſt as we finde him; to name power as we finde it, love as we find it, &c. VVe are to extoll him *that rideth upon the Clouds*: that is, VVe are to lift up him, that lifteth up himſelfe; we are to ſet him in the Clouds which hath ſet himſelfe there; we are to ſet up God in words, as he ſets up himſelfe in deeds; to ſet up him above all, which ſets himſelf above all, to call him Almighty, which does Almightily; to call *power glorious*, which doth glorioufly.—*According to his glorious power, &c.*

* When he rides upon Aſſes; and rules aſſes; when hee ſhewes an overruling power over the unrulieſt things, we are anſwerably to call him and his power which ſo worke.

Love leads to this; Juſtice binds to this, to give to God that which is due to his Name; to give to power that which is due to power; to put titles ſuitable to ſtate. Give unto the Lord the *glory due to his name*, ſaith the *Pſalmiſt*, that is, to admire and call power as it is, and as it does, in Chriſtians and for Chriſtians: to call power glorious is but due, when it does glorious things; the Apoſtle ſo apprehended, that when he ſpake of power as working at ſuch an height, at an Almighty height for the carrying the ſoul thorough the worſt that might come, that he was bound to call it *glorious power*. *Vain man would be wiſe though he be as the wild Aſſe-Colt*, ſaith he to *Job*, that is, He would be accounted wiſe, and called wiſe though a fool, though of no more wiſdom then an Aſſe, then a *Aſſe-Colt*, the ſillieſt of Aſſes: vain man would be accounted that which he is not, and have more then his due to him; but 'tis not ſo with God, he would have no man call him what he is not, or any thing he does what it is not; but as he is, and as he does. Tell *Pharoah I am that I am*; as he ſees me do and work, ſo let him call me and no otherwiſe; as men ſee me and feele me, my power, my glory and the like, ſo let them call it and me. — *Strengthned with All might according to his [glorious power, &c.*

Uſe. Love leads to this, juſtice binds to this, and yet I feare I ſhall not find ſo much favour for Chriſt from every one, as to obey this doctrine. A glorious power wrought in and by Chriſt, and yet the Scribes and Phariſes would not acknowledge it, but blaſphemed all. They would not call Chriſt, Chriſt; God, God; though convinced

ceed he was ſo; but called God a divell; and the power which wrought in him, by him, and for him, a Diobolicall power, and thus continued blaſpheming glorious power, the moſt glorious power that ever wrought: So did *Jannes* and *Iambres*, the power which wrought by *Moſes*.

This generation is alive again; alive and luſty in this Land at this day. Divine power workes glorioufly in the hearts and hands of Chriſtians, yet will not many wretches acknowledge it, but deride it, blaſpheme it, make head againſt it, as a power of the devill: Never did divine power work more glorioufly in the hearts and hands of Engliſh Chriſtians then at this day, and yet never leſſe acknowledged nor more oppoſed; what ſpeaking, what plotting now by curſed ſpirits, againſt glorious power, wiſdom, and love that ſtirs in the people of God? Men care not what they ſay of our God, nor what they do againſt thoſe in and by whom he works. Men will not ſee Chriſt in Chriſtians, nor Chriſt for Chriſtians, but Chriſt will make them ſee and feel both.

When the heart is naught 'tis full of ſhifts, ſuch men will attribute all that is done, to any thing rather then to that they ſhould, then to a dvine power, and call that *glorious*. The *Syrians* attribute that to Hils which they ſhould have attributed to God, for which Divine power wrought bloodily again, more bloudily then before, that they might acknowledge God, and call his power as it was *glorious*. Thus ſaith the Lord, becauſe the *Syrians* have ſaid, *The Lord is God of the Hills, but not of the Vallies, therefore will I deliver all this great multitude into thine hand*, and

yee

ye ſhall *know that I am the Lord*, 1 King. 20.28. wretched men wil call hils ſtrong, houſes ſtrong, any thing ſtrong & mighty but God. The working of Divine power in the hearts and hands of Chriſtians ſo lately and ſo gloriouſly at *Keynton*, I much doubt whether the wicked will acknowledge to be the power of God againſt them, and call it as it wrought, a *glorious power*. Divine power therefore ſhall worke againe and againe, more bloudily then at *Keynton*, till they be made to call it a glorious power which works in the hearts and hands of Gods people. Their blindneſſe and madneſſe is our affliction and their damnation, let's put one againſt t'other to eaſen our burdens as we may.

O when will Engliſh Papiſts and Atheiſts, call the power of God which works in the hearts and hands of Engliſh Chriſtians, *a glorious power*? [*Hiis*] *glorious power?* When will they confeſſe that they are *ſtrengthened with all might according to* [*his*] *glorious power?* Men of Almighty hearts and hands, by the power of an Almighty God? When wil *Balaam* alight and turn his horſe, and confeſſe a glittering glorious power of God againſt him? When wil he ingenuouſly ſay, I cannot curſe, but bleſſe altogether engliſh Chriſtians; ſuch a glorious power of God works in their hearts and hands? Naughty hearts have their ſhifts, and they have their ſins: pride cannot call that power glorious, which is againſt it. A proud perſon cannot ackowledge that power glorious wch ſhames him: a proud heart is a deadly plague, ſuch a man will rather die, then lay down his Weapons to God; then acknowledge himſelfe

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too weak for glorious power. O what a nothing is man! What a worſe then nothing is a wicked man! And yet what a ſomething! What a all! what a ſomething above all, doth he think himſelf!

No Land ſurely, hath more guilty wretches of diſobedience, to this Doctrine I have in hand, then *England*. What Land hath ſuch deſperate unacknowledgers of divine power, of ſuch glorious divine power as we have? Had the glorious and mighty power which works in the hearts and hands of Chriſtians in *England*, wrought ſo in the ſight of *Turks* and *Americans*, how would they have adored it, and glorified it! What hardned Wretches are ſinners againſt the glorious power, which works in the light of the Goſpell above all others! Let all men know this and fear, that as power is abuſed, ſo 'twill right it ſelfe within and without. Glorious power abuſed, wil right it ſelf glorioufly. That glorious power which works in the hearts and hands of Chriſtians in *England*, abuſed, blaſphemed, as many do, will harden and cut off with a witneſſe; 'twill turn men into divels, and divels into Hell apace. Divine power ſtumbled againſt will throw men, but Chriſt and his power ſcofft at and blaſphemed, will fall upon men and grind them to duſt; and yet this is the practice of our Enemies. Let us be patient, they fight againſt themſelves with their tongues, more then we can do with our hands, by blaſpheming that which they ſhall be forc't to ſtoop unto.

That which the wicked will not do, lies the more upon us, a neceſſary worke will elſe fall quite to the ground. You have ſeen how divine

power!

power hath wrought, in the heats and hands of our brethren abroad, in Gods cauſe, call it as 't is; *a glorious power:* the Almighty hath ſtrengthned them within and without, according to his glorious power; call it ſo. He raiſed and ſtrengthned the ſpirits of *Scotland* to reſiſt to blood, againſt bloody wretches that would have deſtroyed both them and us: *his power is a glorious power.* He hath raiſed & ſtrengthned the ſpirits of *England* to reſiſt to bloud, againſt their bloody enemies and ours too; againſt all the baſe bloody body of many Kingdoms combined: *his power is glorious power.* He hath ſtrengthned the hearts and hands of Chriſtians at *Hull*, at *Portſmouth*, at *Coventry*, at *Warwick*, in the City, in the Field, and made them victorious: *his power is a glorious power.* Bloud, much good bloud is ſalne, and yet much riſen up againe: men have hearts, to ſet their feet in the place of the dead, to die again, that Chriſt may never die: *his power is a glorious power.* He hath made the ſpirits of Nobles, Noble; the ſpirits of Gentlemen, Noble, the ſpirits of Tradeſmen, yea, the ſpirits of Plowmen, noble; City and Country, noble: all *England* (for ſo I account the Parliament) reſolved to live and die with truth: *His power which worketh in them and us, is a glorious power.*

This is ſpoken in the generall. I would have every one of you in particular, to take notice what power works in and by you, and call it as it works. Are yee ſelf-condemned? Call that a convincing power. Are your hearts prickt and wounded? Call that a terrible power. Are your hearts inflamed with love to Chriſt? Call that a

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glorious power. Divine power condemning, executing, to wit, torturing, muſt be look't to betimes. 'Tis time to ſhake off ſin, when hell is come home; come into a mans ſoul, ere the ſoul be gone out of the body. A power working meerly convictive, is a ſad and black, not a glorious power. Such a man ſhould know that life & death are neer him: he may live, or he may die, as he ſtoops to that power which hath ſeiſed upon his ſoul. Where power works meerely convictive, that man is endited for his life: if he can believe he will do well; if not, his wounds will bleed to death. No power works ſo black and ſad in the ſoul, but faith alters it, and makes it a glorious power. The goings of God in the ſoul, are ſuited to faith ſtill. Believe O ſelf-condemned ſoul and thou ſhalt ſee the glory of God; a glorious power working in thee. Out of faith, ſprings love; out of love, Heaven; Heaven felt, and then, and not till then, a Chriſtian calls the power that works in him a glorious power: all is glorious in Heaven. The ſoul quickly cals power as it feels it work, and very hardly otherwiſe. We call the Sun glorious, when we ſee it and feel it, ſmiling, warming, and comforting of us. Other celeſtiall powers which blow, blaſt, nip and pinch, we call not glorious powers. Power is glorious, and confeſſed glorious, as it does it's moſt glorious works in the heart. Chriſtians, ye are too far from heaven to call the Sun glorious: too few glorious works in you, to call power glorious. Were ye ſtrengthned *with all might*, yee could not but (as the Apoſtle here doth) call power *glorious*.

THE

The Sixth Sermon.

COL. I. II.

——*According to his glorious power, or according to the force of his glory.*

Doct. *Divine things are so mentioned, as to make best impression upon the soule of man.* The Holy Ghost speaks as one in Heaven, to make his auditors so: he speaks gloriously, to take, to raise, to ravish dead and dull man; to work and force way for Christ into every heart.—*According to the power or force of his glory.*

'Tis an expression of energy and divine force, moulded and shaped with such glittering letters and words, with such varnish and beauty from Heaven as to take and carry every heart thither. Words of glory, and works of glory, all things of glory, are of great power and force with falne man; in a glorious stile, therefore doth the Holy Ghost here speak——*According to the power of his glory.*

The Holy Ghost doth speak as like himselfe, and to man as like himselfe. He speaks as one in Heaven, as one wrapt up in God, and in glory, to whom the language of the holy Land is naturall, and he speaks to man as on earth, in earth, wrapt up soul and body in earth; cold, dull, heavy, and hard to be lifted up to heaven, unlesse Heaven and glory be brought to his door, to his eye and ear; if any thing be of power and force upon a dead creature, this will——*according to the force or power of his glory.*

God speaks to man, as man yet moves according to the ruines and remainders of his first state.

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Mans firſt ſtate was glory, and he is a creature leaning and ſtrugling that way ſtill, to get and make a ſtate of glory; he gropes after it in every thing, and as any thing carries glory and luſter to any ſenſe, eye or ear, ſo he looks after it and hearkens to it. Things of natnrall glory, of glory to the ſenſe, they are very ſwaying with a broken glorious Creature. This the Devill knowes right well, and therefore he be-ſpangles his expreſſion with Heaven, and glory, and the ſtate of a God, when he has to do with man. So hee did to the firſt *Adam*, ſo he did to the ſecond *Adam*, he ſhewed him all the Kingdoms of the World, and the *glory* of them ſaith the Text; he knows words and works inlayed with glory, are very working and winning upon humane nature, who ever wear it. Therefore doth he at this day gild all his deadly pils, and makes them golden and glorious things to look upon; and daily works in his beſt apparell *as an Angel of light*: he puts fair white ſleeves upon his arms when he is going to butcher the ſoul; he makes every toole and inſtrument of death look as glittering and as glorious as may be, he hath had long experience that golden glorious things are of great force, upon a broken glorious Creature. As Satan doth ſpeak and work towards man, as man moves according to the remainders of his firſt ſtate; ſo doth God. He knowes that fallen man is much leaning and groping after glory, and therefore ſhall ye find the Holy Ghoſt ſo leaning to this way of ſpeaking in the Word, and working in the World, namely, to cloath expreſſion with words of glory, and actions with works of varniſh and glo-

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ry. As when Christ was to come in the flesh, and sent his Heraulds to the Shepherds, *The glory of the Lord shined round about them*, saith the Text. Man is taken with a surrounding glory; once he had such a glory; in Christ he was to have it again: therefore came the message so visibly, and so strongly instructing this way. Glory to any sense works mightily, and be but glory to the ear, glorious words; but glory round, to ear, to eye, to many senses at once, this makes Heaven, and carries all before it, swallows up the soul. So when Christ shall appear again, you have the Holy Ghost telling man, that he shall *appear in glory*. The Holy Ghost knows that man is a creature much taken with glory, therefore doth he cloath his actions and words with glory,—according to his *glorious power*.

God speaks to man as to a creature of state. Persons of state and Majesty minde glory as their neerest kinsman, and take in things only as they come in glory, and cannot stoop to own and embrace any else; as Kings and persons of state can embrace nothing but what comes in state, & presented with glory, suitable to their Majesty. Man is a creature of state; of a big spirit; of a very big spirit in a very bad sense: words most be big when the spirit is big, or else they will not bear down all before them. One spirit speaks high and loftily to another: man will not open the everlasting doors unlesse the King speak, and speak as a King, in state, in glory, and therefore doth he so speak——according to *his glorious power*.

The Holy Ghost speaks so to man, as to make man known his distance; he speaks so, as to make him

him know that speakes to be God, and him that is spoken to, but man: God speakes so as to make man admire, tremble, stoop. Man is a creature conceited, and yet of no reach: his conceptions and expressions lessen the dimensions of God, his wisdome, his power, and the like, and in this way man growes upon God by sinfull boldnesse; and therefore God is faine to put titles and epithites upon his things himself; to name things according to their nature himself, which fallen man could have done once, but now cannot; to call love,—*Love passing knowledge*: and wisdom, *infinite: his wisdom is infinite* saith the Psalmist: and power, *glorious*:* he is fain to cloath every attribute himselfe with royall apparell, with titles suiteable, that so man may know and keepe his distance; hear and fear: heare and admire: hear and stoop to him that is so glorious and so far above him in every Limbe: that hath such a glorious Arm—*glorious power*.

* To call an Angell, an Angell, and gold, gold.

Finally, God shapes expression so to man, as to hint him of, and move him to, his highest state, he fetches expression from Heaven and from glory, to minde man what should take him up, and whither he should drive in all he sayes and does: he gos before man in glory, to draw man after him; he speaks gloriously to man, that man may eccho to him, and call divine power as he does, and be taken with divine power as he is; that man may looke about, and turn away his eye from things that are vaine-glorious, to that which is indeed glorious, and will indeed make man so, being strengthned with it. Strengthned with all might, according to his—*glorious power*.

Vſe.

God ſpeakes as one in heaven; How do you hear? He makes his ſword two-edged, one terrible, t'other glorious; How does it cut? He uſes his rod and his ſcepter, ſharpe words and glorious words; What do they work? His ſcepter he inlayes, and gilds, and make a *glorious ſcepter*, and ſo holds it forth to your ſenſes, to your eyes, to your eares; What impreſſion doth it make upon your hearts? Can ye heare God ſpeake gloriouſly and yet not be ſtir'd? Can ye heare God ſpeak from Mount *Sina* and yet not ſhake? Can ye hear him ſpeak from Mount *Zion*, as one in Heaven, and yet not admire him, adore him, and be taken with him?

To unſtir'd ſoules I muſt firſt ſpeake from this point, certainely you are dead. This is the firſt principle that ſprings from this point. Unſtir'd ſouls are dead ſouls; he that ſpeaks, ſpeaks ſo glorioufly, ſo moveingly, that all men unleſſe they be dead muſt needs be ſtirr'd. Were your ſoules alive, the words of Chriſt are ſo ſweet, ſo full of glory and divine force, that they muſt needs ſtir and take you: were you but aſleepe, the wordes of Chriſt are ſo glorious and ſo ſhining in your eyes that they will awake you. 'Tis a remarkable place to this purpoſe, *Can.* 7. 9. ——*and the roofe of thy mouth like the beſt Wine that goes downe ſweetly, cauſing thoſe that are aſleepe to ſpeak.* Chriſts glorious words are very taking, they go downe *ſweetly*; if there be any principle of life in the ſoul 'twill ſtir it: If the heart be aſleep in the lap of any lower ſweet, in the lap of any low delights, if onely aſleep, and not dead in the ſin, this higher ſweet and glory, will awaken it, and

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make it ſpeak to the praiſ of him that ſo exceeds all, in ſweetneſſe and love. *Solomon* was aſleepe for a while in the lap of low delights; but when once Chriſt began to ſpeake in a glorious ſtile to his ſleepy ſoule, he awoke preſently, and made ſongs of that glory, that tranſcendent glory which he ſaw. Surely therefore I conclude, that they are dead men whom words of glory, words full of Heaven can not ſtir.

How glorious the expreſſion of Chriſt is here, ye hear: how glorioufly Chriſt hath ſpoken upon it out of the mouth of a babe, out of the mouth of *a worme and no man*, ye have likewiſe heard: of what force and power all hath been upon your hearts ye know: how much more in love with Heaven and with the word of Chriſt, and how much leſſe in love with the world and with your luſts then you were, you know; ye that yet are as ye were, not a jot better, ſurely ye are dead: ye that are yet dead, ah Lord! when, when will ye be alive? Let every heart attend, I will ring the Funerall of the dead.

Hearts dead and unſtir'd when Chriſt ſpeakes lively and glorioufly, have certainely ſtopt their eares againſt the charmer; this ſoule is a priſoner to perverſe will, there is no damnable priſon but this; he is reſolved that nothing ſhall ſway that is holy: that his heart ſhall rule truth, and not truth his heart, which will damn a man if he had a thouſand ſoules. This man hath the plague in his heart, & hath ſhut up himſelf that none may come at him, no not the King of glory, not words of glory: write *Lord have mercy on this mans doore*, upon his forehead, for 1.

he will die in his ſin, all the World cannot ſave him. Whom truth cannot ſtir, nothing can; whom glorious words of truth cannot ſtirre, nothing ſhall; the man is ſtretcht out for dead, I am now ringing his knel, does any dead ſoul hear me?

2. A Scepter of gold, a glorious power held out gloriouſly, the God of glory ſpeaking in glory, and yet the heart of man not taken nor ſtir'd, ah Lord! this heart is taken already; this heart is certainely catcht with ſome fading glory. Were there any ſoul at whom when the King of glory, and the King in glory knocks, certainly 'twould open. What anſwer can be made? who can open when no body is at home? *Dinah* is gone abroad and raviſh't by the *Shechemites*; the heart is gadded abroad, taken and loſt in a lie in a fading vexing glory, that will be the death of it. An unſtir'd ſoul is a dead ſoul; a dead ſoul is a loſt ſoul; a loſt ſoul in ſin will be found in judgement, ſeldome any where elſe.

I have not yet done ringing the Funerall of the dead, one Peal more and I have done. Ye dead ſouls, Chriſt is making your grave, doe ye not ſee it? he is coming to take the length of your corps with a ſword; he will bleed you firſt and then bury you afterward. Ye have bled your ſouls dead, and Chriſt wil bleed your bodies dead, and then wil ye be twice dead and pluckt up by the roots. When ye are gaſping for life, wil ye be taken and ſtir'd with that mortall power which wounds you? when ye are deſcended to your long home, wil ye be taken and affected with that power which ſends you to Hell? Surely glorious power gloriouſly expreſſed will

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take your ſouls, or deſtroy them. In what ſtile God ſpeaks, according to it will he make operation in every man, upward or downward. Gods Words ſhall have their force, and make iſſue according to their majeſty and glory in the hearts of you all: words of Majeſty and glory; reſplendent words, which are ſo ſhaped above, as to make ſtrong reflections of the Sun, upon ſoules here below, will make very ſaving or very killing influence.

God ſpeakes gloriouſly to take, affect, and ſave the moſt obdurate heart, let him have his deſign; this is the laſt thing that I would preſſe upon you, and this concernes us all. God makes his words glorious, his workes glorious, that the heart may be melted and moulded to a glorious form by them, do not fruſtrate divine art. Words which goe forth with much of God from Heaven, let them leave much of God in your hearts. When viſion is glorious the ſoul ſhould be in a tranſe: when the ſpeaker is in Heaven, the hearer ſhould be there too. The Lord ſpake in glory, in ſhining light, to *Saul*: he caſt the beauty which he uſes above, upon his words; and theſe wrought indeed, and made *Saul* cry out, *Lord, what wilt thou have me to do?* Me thinks this expreſſion in the Text, is as if there were ſuch another heaven opening, and ſuch another ſhining word to ſome *Saul* here, to ſome bloody malicious ſinner. Sinner, ſinner, why doſt thou ſhut thine eyes and thine ears, againſt glorious words of Chriſt? Some glorious *meteors* they render the Heavens to us, as if they did gloriouſly open; Heaven me thinks opens in this ezpreſſion, *glo-*

rious power; how can any heart keepe out of Heaven, when heaven opens to it? How can any heart but be taken with that which is full of nothing but taking luſtre? What man can paſſe over ſuch an expreſſion, without laying his hand on his heart, with ſuch a *quære*, What is that power which the Holy Ghoſt admires? Surely there is glory indeed, in that which he cals glorious; O that my ſoul could ſee this glory. Where Chriſt ſets a hand in the margent pointing to the obſervation of any thing of his, that ſurely is very remarkable, there the ſoul ſhould ſtand ſtill, ſit down and dwel.

The very accents and aſpirations of truth muſt have their place in the heart of man; the heart is to hold all: not a tittle of truth muſt fall to the ground, our hearts muſt catch it, & keepe it from falling & dying. Power and Love, and Wiſdom, they are accented and aſpirated; *glorious power, infinite wiſdom, love, paſſing knowledge, &c.* Theſe titles & aſpirations, this duſt of gold muſt not be thrown away, but adde to the impreſſion of truth; for 'tis God ſetting al his ſtrength to thruſt things into the heart; 'tis God uſing his beſt ſoul-ſaving art, to get into *Sanctum ſanctorum*. As the heart behaves it ſelf, ſo Divine truth lives or dies in it; as Divine words die or live in the heart, ſo God dies or lives in the world. Much of God dies, when glorious expreſſions make not glorious impreſſions: much God-dying makes much man dying: that God is ſo much dead in *England*, makes ſo many men dead. Man is leſſe then a tittle of truth: yea, the world is leſſe then a title of truth; titles of truth kil'd by the Chriſtian World, kill the

Spretis punctis expirat Anglia.

the Chriſtian World ſo generally at this day. As truth hath apparrel'd it ſelfe, ſo let it go in the world, and live in our hearts; let us not take the leaſt ſpangle from Her attire; Truth & Wiſdom, and Love, will otherwiſe loſe their dimenſions; and God will loſe the glory of his heights and depths of divine diſpenſations.

The goodneſſe of the heart is, as the words of God make totall impreſſion upon it. 'Tis the beſt heart in which God can beſt read all that he hath ſaid to a tittle; and finde glorious impreſſions, ſuitable to the glorious words, in which he deliver'd himſelfe. How you judge of your hearts I know not, God judges of them, as your breath turnes into his; as yonr ſpirits admire, adore, riſe, and aſcend into Heaven with his. That heart which can read and heare glorious words of Chriſt, and not be anſwerably affected, will never be a glorious chriſtian. Chriſt makes the place of his feet glorious; as he treads in the heart, ſo he makes it glorious; as his Word makes impreſſion, ſo is ſanctification, and no otherwiſe: they that hear and let go divine words of the movingſt forme and force, wil certainly die looſe ſouls.

Men go to reading and hearing the Word with a careleſſe ſpirit, 'tis moſt mens ſinne; all that ſuch get, is judgement; *they eat and drinke judgement*, ſaith the Apoſtle, reſpecting another Ordinance. So theſe heare and read judgement to their ſouls, that is, heart-hardning, and not heart-raiſing. The handling of ſuch a glorious expreſſion as this (though by a weake ſervant of Chriſt) muſt needs have ſet your hearts

ſomething more Heaven ward, had ye heard with ſuch preparation as becomes you. A man findes God in his word, as he ſeeks him in prayer and no otherwiſe. Wax receives impreſſion as 'tis prepar'd? *Eſther* muſt faſt and pray, and come with her life in her hand to the King, to have a glorious Scepter ſtretched out unto her. So muſt we come into the preſence of the King of Kings, with much ſeeking of God and ſelf-judging: with our lives temporall and eternall in our hands, to finde glorious words work gloriouſly; to have a glorious ſcepter ſtretched out from heaven to us a glorious power working in us, in the hearing of glorious things. He that mindes little about what he is going, findes little but the fruit of his ſin; he goes away from divine ordinances worſe than he came to them; he goes away with a ſop; with a heart more poiſoned in malice; more hard, dead, and cold; condemned & executed, to wit tortur'd.

I conclude this point with a note of admiration. That God will put gloſſe upon neceſſary commodities, ſuch as we cannot be without, and do well, to make them off, is wonderfull. Ye do not uſe to put varniſh upon Bread; that's ſuch a generall neceſſary diſh, that its double and main uſe to the ſtate of man, ſets it off well enough, without any by-things about the diſh; Such is the Word of God; 'tis as bread to our ſoules; of ſupream uſe; this, one would thinke, ſhould be enough to ſet it off with us; and yet becauſe this is not; God paints bread; guilds Loaves and ſets them upon the Table to us. *That God will put himſelf into a paſſion, to put us; put heaven into his words, to put heaven into our hearts; lets

* P t gloſſe upon the words of eternall life.

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wonder. That Chriſt will let fall his mantle when he aſcends, that we may aſcend too; make his raiſed ſpirit breake forth into glorious raiſed words, to raiſe our ſpirits too! let his Love and Humility be ever before you.

'Tis our great work, Chriſtians, 'tis our great work, to admire God in his Words and Works, in his ſpeaking and doing, how he does ſhape all to a gaining and ſaving end of loſt man.— *Glorious power*: how big-bellied with Heaven are theſe words? what a tranſcendent ſhape have they, to ſave! In what a little can God wrap up much! In what a little, all! In a word, Heaven! in a word, the Heaven of Heavens! In a word, he wraps up glory, infinite glory,— *According to his glorious power*. How ſmilingly doth Heaven looke upon us in this expreſſion! God breaks our glory in your very faces here; can ye ſee ſo much of the world to come, and in this world, & not admire.

The ſeventh SERMON.

COLLOSS. I. II.

——*According to his glorious power, &c.*

ALL Stars are glorious, but ſome are very neer the Sunne, and double in magnitude and glory, and as a Sun in compariſon of other Sars. All diſpenſations of grace are glorious, but ſome exceed in glory,; ſo full of Chriſt and glory, that they give a great reſemblance in the heart, of his triumphant ſtate in glory, & ſet the ſoul as in the borders of Heaven, when the body is in the belly of Hel: this is here called *glorious power*, as appeares by the expreſſi-

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ons following—*Vnto all patience, and long suffering with joyfulnesse.* He speaks of such an assisting power, as is superiour to all opposing power, and makes up of it selfe to the soule whatsoever the creature could, and much more.

—*According to his glorious power.*

Doct. WE are come now to the sight of the holy Land: there be glimpses of Heaven upon Earth; power works glitteringly, and gloriously here. *Christ hath a glorious dominion in dying man; strengthned with all might according to his loving glorious power, &c.*

Things which give being, give beauty and being, glory and being; *Esse, & tale esse, & radiatum esse, Splendidum esse.* Nature hath a power to put forth, and a power to shape unto beauty and glory: the earth gives vertue and glory; life & beauty which makes the earth such a glorious foot-stool under us; so doe the Heavens give influence and glory: the Sun derives not only influence but its very glory to the Stars, which makes the Heavens such a fruitfull, and such a glorious Canope over us. So doth the Sunne of righteousnesse give glory and vertue.—*We are called to glory and vertue. According as his divine power hath given us all things that pertain unto life and godlines, through the knowledge of him that hath called us*—*to glory and vertue*, 2 Pet. 1. 3. Divine power makes vertue, glory and vertue; that is grace unto a glorious and very Heavenly height, grace unto tranquillity & triumph, let disadvantages in the world be what they will. He spake this to sufferers; they might think their calling

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to be to nothing but miſery, or at leaſt to nothing but naked godlineſſe and Goſpel-profeſſion, which expoſes to much hardſhip; no, ſaith he, yee are called to more then naked virtue, then meer conſcience according to ſuch Goſpel prinples, yee are called to *glory and vertue*, to the participation of ſuch vertue, as will worke glorioufly, and never leave working ſo, let what oppoſition ſoever be made, till it riſe above all oppoſition unto all glory.

Divine power workes in order to truth. The promiſe to us Gentiles is (which ſtand not in the firſt and prime relation, no in the higheſt ſphear of love) reſt, yea *glorious reſt*; diſpenſations ſo rich as to riſe unto glory, joy, and triumph, as their reſt above is. *And in that day there ſhall be a roote of* Jeſſe *ſtand for an Enſigne of the people, to it ſhall the Gentiles ſeeke, and his reſt ſhall be glorious: glory*, ſaith the Originall, (*i.e.*) a reſt ſo glorious, as ſhal be very neer that glory which is above. He ſhall quiet guilty conſcience, and crowne it; ſprinkle it, and adorne it; he ſhall give a ſpirit of Peace, and a ſpirit of Triumph; *a glorious reſt*, a reſt next to that above, where there is no reſtleſneſſe, nor any thing wanting that may make the ſoul fully happy. The promiſe is, a Lord, and *a glorious Lord*; ſtreams, yea, *Rivers, broad Rivers. But there the glorious Lord wil be unto us a place of broad Rivers and ſtreames, &c.* The expreſſions note divine power working glorioufly, in the Kingdome of grace; raiſing grace here under the Goſpel to a glorious height; a power ſetting the ſoul in heaven, the body being in earth, the ſoul in glory, though the body in ſhame. Theſe Iſa. 33.21.

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are the words of promiſe: now the worke of power is to make words of promiſe words of truth; to accompliſh truth; to give full being to all that God hath ſaid, that not a tittle fall to the ground. Power works gloriouſly neceſſarily, as engaged by promiſe.

2. Divine power works in order to dignity and majeſty, as well as in order to truth. Chriſt hath a Kingdome and a throne here, as well as above, and Kingdomes and thrones muſt not only have power *ſimpliciter*, but power *ornate*, not onely a power which is abſolutely neceſſary to uphold the being of ſuch a thing, but power alſo to adorn, dignifie, and felicitate ſuch a being upheld. Kings and Kingdoms have a power unto glory, as well as a power unto life and livelyhood. *I will faſten him as a naile in a ſure place, and he ſhall be for a glorious throne unto his Fathers houſe, Iſa.* 22.23. Power works in order to ſtate, as well as in order to truth, —*He ſhall be for a glorious throne.* We are Kings, and therefore muſt neceſſarily have power *ornate*, power gloriouſly working in us; grace, and grace unto glory; being, and triumphing: There is being in Chriſt, and triumphing in Chriſt; triumphing, is glorious power, and this neceſſarily belongs to a crown, a Kingdom.

3. Power works in Order to expreſſe words, and to types and ſhadows; it doth in the new houſe, as it did in the old, and more. They had preſence; filling preſence, glorious filling preſence. The glory of the Lord filled that houſe, ſo doth this; power works thus ſtill; preſence, filling preſence and glorious filling preſence; there is grace,

grace, riches of grace, and exceeding riches; an inheritance, riches of inheritance, and riches of glory, and all in the Saints——*That you may know what is the hope of his calling, and what the riches of the glory, of his inheritance in the Saints* Ephe. 1. They had ayd, and glorious ayd, under the old Covenant, power and glorious power, so have we: and much more: our Ministration doth *exceed in glory*, saith the Apostle, by how much neerer all glory then they. Power workes and wil work stil more and more glorious within and without as the christian world draws nearer and nearer full glory, as all things worke strongest neareſt their spring and rise. Power works gloriously now, but it will work far more gloriously every day then other; the Moon will become a Sun, and the Sun sevenfold more glorious then now it is.

Power workes in order to its owne absolute nature. Nothing is too hard for Divine power; it will work like it self in any thing; in any subject, in any place, under any disadvantage, twill make barren joyfull, banished joyfull, 'twil make Heaven in a Furnace, Heaven in Hel, *Steven* found it so; 'twil work gloriously in Heaven, 'twil worke gloriously in Earth, in Dust; 'twil worke gloriously in man, in beast, in any treature; 'twil make man Almighty, women, children, any as it lists: It's absolute, and workes so; it can do any thing, and doth so; it can work glorionsly in a dunghill, and works as it can; puts forth according to its supreame, and glorious nature. 'Tis said of Christ that he *manifested forth his glory* when he did that first miracle of 4.

of turning the water into wine: there he wrought and put forth as he was; glorious power then began to work; according to its own abſolute and glorious nature. As every thing doth, and will neceſſarily work, according to its owne nature; what glory any flower hath cloſed up in its nature, and within its own bud, it will put forth. The reſult of all is this, power works gloriouſly, neceſſarily, naturally; in a way of grace, and engaged providence, and not gloriouſly in a way of miracle now under the Goſpel.

So much to be had, and ſo little enjoyed, makes me wonder and grieve: grace communicable, and grace unto glory, and yet men have no grace; Heaven communicable, and yet men in Hell; glory communicable, and yet many in ſin, in ſhame; how comes this? *England* is rich, and yet many beggars and tatter'd Creatures, neither food nor clothing: is all well ordered? Doth every one work hard? were every one diligent, might they not live well in *England*? Is there not plenty of bread, plenty of clothing; fine bread, glorious apparrel? heaven drops, and it drops fatnes, why are your ſouls ſo lean? in your fathers houſe is bread enough; feaſting, banqueting, junketting, glorious diſhes in wiſdoms houſe, how is it that you have nothing? Not enough to hold life and ſoul together? Power works gloriouſly, you feele none; under the power of ſin, as if there were no power of God at all working in the world.

Sinners, the firſt thing that I have to tell you from this point is that, you are wholly without excuſe. There is power enough working to ſubdue the ſtrongeſt luſt, what then can you plead?

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Will not *glorious power* lead captivitie captive? Kill killing ſins? Men ſin and lay it upon their weakneſſe, and ſo reſt and rub on? ah Lord! What a life is this, God will judge you, and lay it upon your wickedneſſe; is not *glorious power* able to releive in any ſtate? Weakneſſe becomes wickedneſſe, as it is reſted in, and pleaded for: a ſoul given to ſhifting hath no minde to leave his ſin, there is no damning temper but this. This is one principle that ſprings from this point, there muſt be no pleading for ſin; no not for any ſin, though never ſo great and ſtrong, the remedy is ſo ready, ſo glorioufly all ſufficient.

A ſecond principle that ſprings from this point, is this, *That ſinne hath its notorious aggravation:* how great is that ſin which is committed under the neglect of *glorious power*! Within the reach of a *glorious arm!* God doth number ſin, and meaſure ſin, he gives it a name, and a proper name: ſin and ſuch a ſin, he cals it by its kinde, and by its colour, Scarlet and Crimſon. As there is a *glorious power*, ſo there be glorious ſins, *Splendida peccata*, ſkarlet, crimſon ſins, and theſe are ſuch as are committed againſt glorious means, glorious light, grace, and aide. Sin is aggravated but from one ſtander by, but he is more then all, more then a thouſand witneſſes.

Who did hear? Who did ſee? Who did accuſe? Who did grieve? Who would have relieved? What power had his to relieve? So will God plead with poor ſinners; ſo will he circumſtance, and take the demenſion of your ſins; theſe little daſhes and ſtrokes by the firſt line will draw it forth to a great breadth, and make it look

look very broad, black, and bloudy; the ground-work, and first draught thus fill'd up, will make the face of sin looke very ugly. Sinners you sin under observation: yea, that's not all, you sinne under aggravation, this will bring condemnation, the condemnation, *This is the condemnation that light is come into the world, &c.* Power, *glorious power*, works in the world, and yet men lie in their sins.

Vse. At what height you sin sinners, at that height you will perish. Power that workes gloriously to save, will work to condemn, if neglected; if it cannot get the first end, it will get the second; God never loseth all by any man. All? He never loseth any thing: at what rate he workes he will be paid; or pay himself. Power keeps at its height, if it be mighty and glorious to save, and yet cannot, because rejected, 'twill be mighty and glorious to condemn and not to be evaded. Power can right it selfe, and keepe up its glory at a pinch though sinners cannot.

Lets here a little admire the misery of men that lie in their sins, from the point in hand. What work will glorious power make when set against a man, against a worme, and no man: against a sinner, a Creature worse then a worm, one that hath not so much, as the simplicitie of its being, to shelter it, as a worm hath; glorious power, it will work wonders to make you miserable, 'twill turne it selfe into a hand, a deadly hand, writing sin in the wall still whereso-ever yee become; 'twill make sinne *ever before you*. My sinne is ever *before me*, saith *David*. If it can do so in reference to a childe of God,

God, much more wil it in reference to a wicked man: power 'twil give ſin a ſhape, a ſtaring ghaſtly ſhape, that ſhall ſtare you in the face, where ever yee are, or go, as ſome pictures very artificially drawne, wil look upon one which way ſoever one goes. Power, 'twil make ſin never to look off you, nor you never be able to look off it; *glorious power*, 'twil turn ſin into a ghoſt, and make it haunt you up and down the world, from *Eden*, to the Land of *Nod*, from Eaſt to Weſt, and weary you of your Lives.

Glorious power wil bring judgement to your doors; Hel, home; 'til ſet your Coffin, your black bearers ready at your heels, and make your conſcience tell you as he did *Ananias*, they are at the door which are ready to carry you to your long home, *'twill make your ſin finde you out*; it wil turn your ſin into a Bloudhound, and make it finde you out whereſoever you be, and pull you by the throat. — *Your ſins ſhall find you out*, ſaith he to the *Reubenites*; *glorious power* wil pull you down if your neſt were in the Starres; 'twil fetch you up, if you were in the bottome of the deep. *Glorious power* can make a Purſivant to finde you, and fetch you, from the ends of the Earth, to judgement, and to your place. *Glorious power* can put you into darknes, into utter darkneſſe, *into blackneſſe and darkeneſſe*, as *Iude* ſpeaks, into exquiſite darkneſſe, & yet where you ſhal ſee exquiſitely, to wit, ſpirits which here you cannot do, damned ſpirits; ſpirits burnt black with everlaſting burning; ſpirits, *flaming ſpirits*; ſpirits all a fire, burned and burning, ſucking in, and breathing forth in one anothers face nothing but

fire, unquenchable fire.

Glorious power can put you into darkneſſe (yea) under darkneſſe; they are reſerved *under darkneſſe*, ſaith *Iude*. *Glorious power* can bundle up you, and bundle up darkneſſe, and put one bundle upon another, and put you under-moſt, under all the weight of Hell: Chriſt can put all the weight of Hell upon one curſed ſpirit. *Glorious power* can caſt you into the bottome of the bottomeleſſe pit; and chain you there with everlaſting chains-*Reſerved in everlaſting chaines, under darkneſſe, unto the judgement of the great day* ſaith *Iude*. Theſe things, ſinners, have I ſpoken that you may dread *glorious power*, ſeeing you will not love it, and ſeek out to be ſaved by it.

4. A fourth principle which ſprings out of this point, and which concerneth us all, is, *That our condition is very advanceable*. Power works gloriouſly, you may live, very near Heaven, as well as very far off, if you will, you may ſee the holy Land, you may eate cluſters of the fruit of the Country above. As you order things you may live in Heaven or Hell here. Chriſtians, I have a high queſtion to aske you, How near Heaven do you live? Do you ſee it? Do you feele it? Did you ever? Have you any bunches of the fruit of the holy Land? The ſpirit of God is in you, but is the ſpirit of glory, and of God in you? You have grace; but have you grace and peace? You may have grace and peace, but are theſe multiplied, as the Apoſtle ſpeaks, to a glorious height? Doth a glorious ſpirit and power dwell and work in you? *My Dove which art in the cleft of the Rocks* (ſaith Chriſt) *let me ſee thy countenance*,

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and hear thy voyce, &c. So say I to you Christians which are in desolate conditions mourning amongst rocks, & hard-ship like doves, let me see your countenance, let me hear your voyce, what is your peace, your joy, your love, your hope? All these are the rayes and beams of a *glorious power*.

I have none sayes one, I never had sayes another, I doubt whether ever I shall sayes another; this last I like worst; for surely he is furthest off from the blessing of *glorious power*. There be but two things that I know which hinder power from working gloriously, glorfyingly in the soul, and they are sin loved & unbelief; I wil insist upon these a little, because I would have those that mourn, comforted; all that belong to Heaven, in Heaven. From sin no man can cease, but cease love to sin, if yee would have a Heaven upon Earth, a *glorious power* and presence of God in you. Render your spirits free to God, let them not be insnar'd with any lust, such intanglement spoiles your glory, kills a glorious working spirit and power in you. Set wide open your hearts, those everlasting doors to the King of Glory, and only, to the King of Glory, and the King of Glory in much glory wil come in; a glorious Throne wil he erect in your souls. Pure hearts see the face of God; impure, only the black back-parts of God. Blessed are the pure in heart, they see God. The heart is pure as love is pure, love is pure as it goes all to Christ, to him that is all pure. As love goes all to Christ, so it turnes all into Heaven, in the heart; *into glorious presence*. All our work should be, to be disingaging our hearts still from all here;

Heaven comes into the heart as Earth goes out, the heart ſees God as it purifies it ſelf. *Bleſſed are the pure in heart, for they ſhall ſee God.* Purity makes capacity of Heaven; a clean heart is Chriſts moſt intimate Companion, he ſpreds open his glory in this Boſome.

The holyeſt men have alwayes had the moſt glorious viſions as *Daniel* and *Iob.* God chuſes his place to make Heaven; hee makes Heaven above; in *Jeruſalem* that is above: in ſouls that are above, above the vanities of this World, in love and deſire, he makes a Heaven. *Moſes* is led up to a Mount to ſee *Canaan*; Chriſt upon a mount had his glorious transfiguration; he had his Heaven upon a mount. Love muſt mount above all theſe low things, ere the ſoule can ſee Heaven; enjoy *glorious preſence.* You cannot lye along upon earth, and ſee the Heaven of Heavens; you may lie along upon earth, and ſee earthly Heavens, that muſt paſſe away. Sin loved and the ſoul chuſes his Heaven here; no man ſhall have two Heavens, two Heavens that differ *ſpecie.* Power will not work glorioufly in that heart that works filthily. A man may ſee Hell in his ſin, but ſhall never ſee Heaven. It falls out unhappily ſtill with man, when he goes about to make a Heaven here, when he ſets love at work to take her fortune, to make her glory and felicity here below as ſhe can; this checks the working of a *glorious power* in any heart, and ſets it aworking another way, to whip the man with vexation of ſpirit, for ſeeking Heaven in Earth, in glorious vanities.

So far as the heart is unmortified, 'tis not ſim-

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ple with God; ſimplicity is an abſolute requiſite, to make capacity of a glorious working power in the ſoul. God deſcended like a Dove, upon a Dove; ſweetly & gloriouſly, upon him in whoſe mouth was no guile. A heart & a heart, has none of Gods heart. God never proclaims himſelf well-pleaſed in that heart, which makes not him his pleaſure. Divine power works not gloriouſly, where the heart works baſely: An hypocrite has leaſt of Heaven of any man, and moſt of Hell.

As men draw neer to God, ſo they ſee him; neer to him in quality, and neer to him in duty; Wee ſee heaven beſt upon our knees. As we glorifie God, ſo he glorifies us. When we open our mouths wide, he gives us great things, filling things; when we beg for flaggons, we are ſtay'd with them. At the throne of grace, we finde grace, grace in glory; Heaven at Gods feet; when moſt in his preſence, moſt in Heaven. A man muſt go to Heaven to finde Heaven: a man muſt live in Heaven, to have Heaven live in him. Much going to Heaven, brings Heaven at laſt downe along with one. Things do work beſt in their own element; power works moſt gloriouſly in Heaven; the neerer the heart comes to Heaven in ſimplicity, in purity, in pure qualities and habits, in pure acts and exerciſe, the more glorious doth power work in the ſoule ſtill.

Unbelief is another hinderance of a glorious working power. *Said I not if yee would believe, yee ſhould ſee the glory of God?* ſaith Chriſt. *By faith* Enoch *was tranſlated.* Soule tranſlations, ſoul liftings up, ſoul raptures are in faith, in the ſtrong exerciſe of faith. As we kiſſe, we are

kissed. As we embrace, we are embraced. *I am my welbeloveds : and my welbeloved is mine.* An act of faith, and then an act of recompence, an act of joy. An act of trust, and then an act of return. *I am my welbeloveds, and my welbeloved is mine.* This is power working, and then glorifying its own worke in the heart. 'Tis the soules going out to Christ like *Zaccheus*, & then bringing Christ home with him, and after this follows feasting and joy, and giving away any thing, whilest he is enjoy'd, that is all. Things work as they are in sight; 'tis so in the body, 'tis so in the soul. Faith sets glorified Christ in sight; glorified Christ in sight, makes glorious worke in the heart: *In whom though now yee see him not, yet believing, yee rejoyce with joy unspeakeable and full of glory.* — In whom though now yee see him not; that is, bodily : *but believing*, that is, seeing him soulely. As our soul vision is, so is our souls state, for joy, or grief, shame or glory. If the soule can see light in the countenance of Christ, t'ath joy, glory, Heaven as full as it can hold; if nothing but darknesse, t'ath nothing but grief. As ye believe, so is your Heaven or Hell.

With a note of admiration, I will conclude this point. Christians admire love that makes two Heavens for such as are worthy of none. Is it not enough that power works gloriously above, but must it work so here too? *I am not worthy, that thou shouldst come under my roofe,* said he, and yet Christ was not then in state; that Christ in state, in glory, should come under such a roof, such a rotten roofe, as ours here is! That light should arise in darknes, took the Psalmist

much

much: That glorious light ſhould ariſe in a poor derk ſoul, *glorious power* in a poor over-born ſin full ſoul, ſhould wonderfully affect us, and ſet us into holy admiration! *If a man die, ſhall he live again?* ſaid *Iob.* Thus much took him. How much more then ſhould this. If a man live, ſhall he live again? If a man have a heaven here, ſhall he have another hereafter. If a man have glory here, ſhall hee have glory againe? ſhall he have glory upon glory? *be cloathed upon?* Out of Heaven into Heaven? ſhall he paſſe from glory to glory by th ſpirit and power of God.

Chriſtians, what a King of glory do we wait upon! Bed-chamber, Dining-room, glorious: yea, Hall and Out-rooms, which border upon Hell, *glorious*: power workes gloriouſly in a houſe not made with hands; yea, and in a houſe made with hands, with earthen hands, and earthen feet. Power works gloriouſly in earth, forms an earthen Veſſell unto glory, forms glory unto it, in it, puts glory in the earthen Veſſel, and then puts the earthen Veſſel into glory. *The Queens daughter is all glorious*, indeed: glorious within, without; glorious hereafter, yea, glorious here. It lies upon you Chriſtians, admiringly to ſpeak and talk of theſe things. *They ſhall ſpeak of the glory of thy Kingdom, and talke of thy Power, &c. Pſal.* 145. 11. Yea, not only admire it, but draw comfort from it, according to all your fears and diſtreſſes. What can ye want, which *glorious power* cannot help you to? What is it that Heaven cannot make up? Suck this Honey-comb your ſelves, I only can put it into your hand. Time calls me away.

The eighth SERMON.

COLLOSS. 1. 11.

——*Unto all patience.*

YOu have a hint here, what is the ſtate of a Chriſtian in this World, a ſtate that needs a bearing, a very bearing frame of heart: patience, all patience; if there by any thing more then this, and beyond this in long-ſuffering, it needs this too. *Strengthened with all might, according to his glorious power* [*unto all patience*] *and long ſuffering with joyfulneſſe.*

I take theſe two latter expreſſions to be *Synonimicall*, or very neer it; the one explaining the other. *All patience is long ſuffering with joy: long-ſuffering with joy is all patience.* What difference they have [I think] is *Secundum intra & extra*, and ſo I ſhall proſecute them. *All patience* notes the habit; *long-ſuffering with joy*, notes the exerciſe. The one notes the grace of patience in its formality; the other, in its uſe; in its higheſt uſe, as the other notes it, in its fulleſt *eſſe*, and ſtrongeſt habit; for long ſuffering with joy, is patience in its higheſt and furtheſt uſe. Varying and redoubling of expreſſion is to reach things throughly; and to hold them out moſt effectually; 'twill be our beſt way therefore (I judge) to go after the Holy Ghoſt ſtep by ſtep, word for word; in this way we ſhall tread ſureſt, and be likely to finde moſt, touching the nature of this needfull grace of patience.

First

First, therefore of *patience*; then of all patience ſome thing ſhall be ſaid, as God ſhall give aſſiſtance. *Patience is a holy behaviour in affliction*; 'Tis *virtus verſata circa adverſa*. A grace that keeps man gracious, in all conditions; good in a bad condition; holy againſt all diſadvantages of holineſſes, within or without. Man is a creature ſince his fall full of wants, and as full of diſquiet, and this turns all wants into ſinnes and miſeries: he is a creature beſide the rule; and his puniſhment for this, keeps him beſide the rule through diſquiet, and ſo renders man totally miſerable; miſerable without any felicity, or hope of felicity: this is the gall of bitterneſſe, which patience takes away. *Definitio.*

Patience takes away the ſinne of miſery; the miſery of miſery; the afflicting ſtrength of miſery; the ſting and teeth of every affliction; the malignity of every cup of trembling: the unhappines of every ſad condition, and makes a felicity in miſery. 'Tis *rectitudo animi ſub ſtatu infœlici*. A rectitude of mind, under a croſſe & crooked condition: A heart moving by the word of God, when whipt by the hand of God. Tis *Ionah* praying in the Whales belly: 'tis Heaven made by divine art, in the belly of Hell; this is patience.

Patience is a ſoul enjoying it ſelf in every condition, when nothing elſe. There is more truth in the underſtanding, then power of truth in the heart: therefore is man though very knowing, yet very unruly, when all ſuits not to his Will; hence 'tis that the ſoul can hardly enjoy it ſelfe, when it cannot enjoy all it would. Diſpoſſeſſion of the creature, makes diſpoſſeſſion of the ſoule; man *Anima in omni ſemetipſa fruens.*

man in want, diſtracted; not *compos facultatis*, becauſe not *compos facultatum*: not maſter of wit, becauſe not maſter of wealth: the man is no man, becauſe not ſuch a man: the man hath nothing: becauſe not ſuch a thing: becauſe no children, no life; as one dead; would be dead: let me have this or that, or let me dye: let me not have my ſoul, if I may not have this or that which my ſoul deſires. This is vanity, grown up to maturity, and turned into vexation of ſpirit, which patience cures. Patience is a ſoul ſtill enioying it ſelfe, when nothing elſe——*In your patience poſſeſſe your ſouls.* Patience helps a man to his ſoul again, that is to the enjoyment of his ſoul, and of himſelfe, when all is gone. 'Tis a Chriſtan *ſemper Idem*, one that is the ſame in ſanctity in the greateſt poverty, as in the greateſt proſperity: the ſame in all holy and ſweet frame of ſpirit in the greateſt affliction, as in the greateſt advancement: 'tis one bleſſing, God giving, and doing the like, when taking away: 'tis one that has all, having God, when *Eſau* is comming to take away all.——*I have all*, ſaith *Jacob*, in a very ſad condition.

Eſt æquanimitas ſacra.

Patience, 'tis an even Sea in all winds; a ſerene ſoul in all weathers. A threed even ſpun, with every wheel of providence: 'tis a ſoul above extreams; neither in exceſſe, nor in defect; neither over-ſenſible, nor under-ſenſible of any affliction: neither without tears, nor without hope: neither murmuring, nor preſuming: neither deſpiſing chaſtiſement, nor fainting when corrected. Affected with all; caſt down with nothing. Quiet, when toſs'd, very quiet while extreamly

extreamity toſſ'd, expecting his *ſalvation*, ſalvation from God when none can be had from man. Patience is not ſtupidity; an inſenſibility of ſoul under Gods hand; that's a block, a ſtone, a *Nabal*, not a patient man. Patience is not a mute drooping, a ſullen, ſilent, ſoul-ſinking, and conſuming under adverſity; this is deſpair; this is ſoul-vitality ſpent; the marrow of the bones dried up. Patience is *virtus in medio*, a vertue between theſe two extreames; a ſoul ſenſible of one hand upon him, and of another under him; a ſoul ſenſible of a rod and a ſtaffe; and ſo very quiet and very comfortable in a very low condition: *as having nothing, and yet poſſeſſing all things*: this is patience.

Patience, 'tis a divine power, a holy ſubjugating power working in the ſoul, rendring all afflictions ſtill born. God may ſay what he will, do what he will, and a patient ſoul charges God with nothing. If a reaſonable creature be called dog, uſed like a dog, yet patience will not let this dog bark, nor flee out, but call him Lord, which calls her dog —— and *ſhee ſaid, truth Lord*, the dogs eat of the crumbs, *&c. Mat.* 15. 17. Patience gives ſweet language for ſowre, to God and man: *being reviled, reviles not againe: being defamed, intreats.* God has the day in a patient ſoul: he may uſe his tongue or his hand how he wil: a patient heart is dumbe, and anſwers not again. Paſſion ſaith, I do well to be angry; but Patience ſaith, I do well to lay my hand on my mouth: *I have ſpoken once, but I will ſpeak no more; tis thy doing.* Patience takes all well at Gods hands, ſhe loves him ſo dearly.

Eſt vis ſacra ſubjugans.

Pati-

Patience can give no ill language, how ill ſoever it goes with her friend in whoſe houſe ſhe dwels. Patience is a ſilent laying down all at Gods feet: 'tis a Chriſtian proclaiming freedom to Chriſt, to do his own will with him and his, in love. Patience was never known to put any other limitation upon the Almighty. Make mee childleſſe, make mee husbandleſſe, wiveleſſe, penyleſſe, any thing, ſo thou do it in love to my ſoule ſaith Patience. *'Tis the Lord, let him do what he will* ſaith that patient man. God has freedom proclaimed him, to do what hee will with a patient man; nothing ſhall be retorted upon him. Patience can be in honour, in diſgrace, high or low at Gods diſpoſe, and be contented. A patient man can live; can die, and ſee advantage in either: to live, Chriſt; to die, more Chriſt, the greateſt gain of all: he can ſee gain in all that God does; gain in ſickneſſe, gain in diſgrace, gain in loſſe; the greateſt gain in the greateſt loſſe; ſoul-gaine, in bodily loſſe; and therefore can patience ſpeak of evils as good, of bitters as very ſweet. Patience can kiſſe a rod; kiſſe one that looks frowningly, which every one cannot do.

Tis ſacra requies.

Patience, 'tis a ſoul at reſt. A ſoule daily at reſt in God. Wives gone, ſubſtance gone, houſe plundered, *Ziklag* burnt, all mourning, many murmuring, ready to ſtoning and killing of *David*, and yet he makes up all in God and is at reſt; this is patience. Patience, 'tis *Jacob* ſleeping heartily upon a ſtone; a heart at reſt in hardſhips: 'tis a poor widow cheerfully giving and obeying a Prophet, though but a little Meal in the Barrell,

nor

nor but a little Oyl in the cruſe: 'tis one cheerfully going to eat her laſt proviſion and die: 'tis one quiety going up to take a view of *Canaan* and dye at the door making death, life; Chriſt, *Canaan*. 'Tis one going to ſacrifice an only Son, with a—*God will provide*: Patience can ſpeak no worſe divinity, in the greateſt ſtrait: Tis one breathing out a ſoul at reſt, in the face of the cruel'ſt miſery; *Not my will, but thy will be done.* If this Cup may not paſſe, let my bloud paſſe; if this cauſe cannot live, without I die, let me die: let money go, let limbs go, let heart-bloud go that Chriſt may ſtay, the Will of Chriſt may be done. *Let the will of the Lord be done*, this is a patient mans *Amen*. All runs into this, *That patience, is a holy behaviour in affliction.*

In ſhort, patience hath three things in it, 1. Paſſion ſubdued, 2. The ſoule quieted, 3. Expectation and waiting for good. A heart plain'd and made even with its condition, neither higher nor lower; a heart ſtill, and taking all wel; a heart expecting of, and waiting for what is needed, and Chriſt hath promiſed; this is a patient ſoul. *Reſumptio.*

Patience preſuppoſes a ſtate of grace, a rich ſtate of grace; for 'tis the cream of many vertues, the reſult of many graces combining: 'tis *virtutum virtus*, a good child of good parents. 'Tis *virtus a virtutibus derivata* *, a pleaſant branch from many roots under ground. Patience preſuppoſes an underſtanding full of the beſt light; the ſoul is argued, not beaten quiet as you beat a dog. *Thou ſpeakeſt like a fooliſh woman*, ſaith he, *ſhall I receive this, and not that at Gods hand?* He argues his ſoul quiet. Folly wrangles,—*Thou ſpeakeſt* 1.

* Therefore called *virtus imperfecta* by the Moralift.

ſpeakeſt like a fooliſh woman. A foole was never a patient perſon; he cannot argue with his heart, nor hold forth convincing, ſatisfying principles. Cleere divine light ſwayes, and keeps downe all inſurrection in a depraved ſtate.

2. Patience preſuppoſes a divine underſtanding, and a *Divine will*; that is, a wil ſubdued: where there is a ſtubborn will, there is not, nor cannot be a patient heart: every high thought is brought into ſubjection, ere the heart becomes patient. A proud heart reſiſts, and is reſiſted; this is *duro durum*, flint to flint, fire to fire, man hot and God hot; no patience nor quiet in this ſoul, nor can be; High things made low; rough, plaine; a proud heart, humble; then followes patience. Patience has a humble, meek, mother as any holy child in the ſoule; therefore is meekenſſe (in a promiſcuous way of ſpeaking) put for patience, whereas it is indeed the mother of patience according to that expreſſion, ——*Patient abiding of the meeke, &c.* A meeke heart makes patient abiding the will of God. The wil ſubdued, the heart humble, and the man wil ſtay Gods leiſure for any thing.

3. Patience preſuppoſes faith; *knowing that the tryall of your faith worketh patience*, ſaith the Apoſtle. Patience 'tis a Dove fleeing to & again in a deluge, and then reſting the ſoale of her foot in the Ark: 'tis a ſpirit toſs'd and tumbled within it ſelfe, and then reſts in Chriſt by faith, waiting what hee wil ſay and do; therefore 'tis ſaid, *that tribulation workes patience*; becauſe tribulation when ſtrong, worketh the ſoul off from all thinhs here, and puts a man upon the exer-

ciſe

ciſe of faith in Chriſt for relief, and ſo ſets the ſoule to expect and wait for good from God, when it can find none anywhere elſe. Before tribulation comes, a man uſually does not exerciſe faith, becauſe he hath wherewithall within his own reach to bear up himſelf, and ſo thinks he is patient, when indeed he is not; but one calm, in a calm; whereas patience properly is one calm in a ſtorm; a heart quiet, waiting and expecting good, when it can feel nothing but evill, nor ſee nothing but a naked Word of God.

Patience preſuppoſes faith, *and hope* too; 4
therefore is patience called, *patience of hope*: 'tis the reſult in the heart, of the exerciſe of both theſe; 'tis the bleſſing of faith and hope, 'tis the reſt, quiet expectation, which the acting of theſe graces raiſes, wherby the ſoul is as if it had all it wants. As the ſoul in extremity ſtayes it ſelf upon truth, ſo 'tis believing; as it expects accompliſhment of truth, ſo it riſes to hope: as it waits for what it expects, ſo it riſes higher, and this act of the ſoul is properly called patience. The ſoul at this height is miſerable, as if not miſerable, as he uſeth the phraſe about marriage, married as if not married, poſſeſſing as if not poſſeſſing; This ſoul doth not poſſeſſe, and yet is as if he did poſſeſſe, he hath little, and yet is as if he had all.

Patience preſuppoſeth love, *charity ſuffereth* 5
long, ſaith the Apoſtle, it indures all things; love repreſents every thing to view, lovely; all that God doth, and all that man doth: things thus repreſented, the heart, cannot ſwell nor ſowre it ſelf with its own thoughts: love renders every perſon and every thing fragrant, the veriеſt

dunghill fragrant; when every thing ſmels ſweet to the ſoul; the ſoul keeps it ſelf ſweet: *Love thinks no evill*; thinking evil makes evil paſſion; as the ſoule is poſſeſſed of things, ſo it works within it ſelf; as the heart works within it ſelf, ſo it makes paſſion ſtill, good or bad.

Vſe. I have ſhewed you what patience is, and of what honourable houſe it comes; I wil now make ſome uſe of all: I have (as you ſee) opened unto you a grace of graces, and in a time of times: a time wherein it was never more needed ſince we knew time: Chriſt is taking away our deer earthly enjoyments, ſervant from Maſter, childe from parents, husband from wife, ſoule from body; he is ſetting every relation a bleeding, one in the boſome of another: this calls loud for patience.

God ſeems to be dealing with *England* as with *Job*; yea with every good man in *England* as with *Job*; he ſeemes to be as one reſolved to try us all to the quick in Country, and City; to bring us to a morſell of Bread; to ſtrip us of all (which God knows *England* hath abuſed) and to ſet us upon a dunghil, licking our wounds; to take away all, and then to ſet us in the want of all, to complain for pitty to them that wil ſhew none, but pour Vinegar into our wounds, when wee cry for mercy. Ah Chriſtians! Will not ſuch a condition call for patience? Al in action now cals for nothing but patience; all in view now cals for nothing but patience: What a double miſerable man is that, which lives in *England* now without patience! And yet Lord how much do I ſee it wanting everywhere!

I ſee an evil ſpringing up in theſe evil Times, which will ſpoil us all, if God prevent it not, and that is impatience: activity degenerates into impatience; forward men can bear no check from providence, the moſt forward men, are become the moſt froward men: we ſet our mercies a day (which is more then we can anſwer) and becauſe God doth not obſerve our limitation, we flee out in heart and tongue fearfully. 1. I am wearie of this City to hear the murmuring and impatience that is in it. The Country looks upon the City, the City looks upon the Parliament, the Parliament looks one upon another; Commons upon Lords, Lords upon Commons, all upon the King, and all look ſhort of the King of Kings; this God ſaw right wel, the fruit of it is upon us; we have loſt much mercy this way, and now are at murmuring hard that we may loſe all, relieving preſence in the Wilderneſſe, and *Canaan* too. Wil murmuring and impatience ever bring us into that *Canaan* we hope for? Chriſtians you fear the King, you fear the Cavaliers, you fear Commanders, you fear the Parliament, I tell you my heart, I am more afraid of you, of your unbelief, of your impatience, that this will prove a City ſpoiling, a Kingdom ſpoiling evil above all.

I wil give you ſome principles of patience, reſpecting our ſtate and condition, as things now ſtand and go with us, which is the beſt ſervice (I think) I can do you, The firſt principle is this, *God takes time to adminiſter to publike bodies. England* hath been a long time polluting her ſelf, and this not with a low, but with a very high

hand, God is going gently to repeat over all, and wil you not give him time? 'Tis but Juſtice to allow much time to one that is to repeat much. What hath been the courſe of the publike, for this twenty yeers together, you have forgotten: what hath been your courſe for twenty, forty, fifty yeers, for theſe hundred yeers, ſince we and our fathers have enjoyed the Goſpel, you have forgotten: how cold, how formalizing, how careleſſe in your Families, how exceſſive and abuſive of the creature, how bowel-leſſe and mercileſſe; who can reckon up how you have ordered your time and talents? God can, but he muſt have time: will you truſt much worke upon God, and not give him time to go through with it? God takes time to adminiſter Juſtice: he was forty yeers telling *Iſrael* how they grieved him by their murmuring: you would think much if he ſhould be ſo long a telling *England* of her preſent murmuring. So afterwards he took eight yeers, and then eighteen yeers, and then twenty yeers, to tell *Iſrael* what they did under their Judges; and then ſeventy yeers to tell *Iſrael* what they did under their Kings: not any publike Body that I know of in the Scripture, but when God hath come to adminiſter Juſtice to it, he hath taken ſome yeers to do it. Great houſes that have many rooms in them, and theſe very foul, cannot be ſwept preſently.

Secondly, as God takes time to adminiſter Juſtice to publike Bodies, ſo he takes time to adminiſter mercy to publik Bodies. The Tabernacle was long a raiſing; the firſt Temple which was to exceed that, longer; the ſecond Temple

which

which was to exceed that, much longer; the third, which is to exceed all, longeſt of all. The Tent, or Tabernacle, which was but ſmall (I judge) was a year a making: the firſt Temple, ſeven yeers: the ſecond Temple, forty and ſix yeers. If this had any typicall ſignification (as I believe it had) it might well point at this, That a publike houſe for Chriſt, under the Goſpell, would be long a raiſing; I mean, A Worſhip ſutable to Gods Will, born up by publike Authority. According to what way God will diſpence himſelf, 'tis juſtice and duty to wait for him: I find not one hint in Scripture, of ſudden raiſing this laſt houſe. You ſhew your ſe ves igno rant men, you erre, not knowing the Scriptures, which are impatient becauſe travelling *England* is not delivered in an hour, in a yeer. We have ſcarce travelled ſo long yet, as the Tabernacle was a building; ſure I am, not ſo long as the firſt Temple was a building; there is no ground therefore of impatience, who have more noble things in hand. The Sun riſes more and more; and ſo muſt up to the perfect day; this is the order that Chriſt will proceed in, to bring full mercy into the world: will you be impatient that the ſun riſes no faſter? that he is not at the Meridian as ſoon as the day dawns?

A ſecond Principle is this; *God doth fit for favours, and then* gives them: he doth hew ſtones for this laſt Temple. We are a generation low in ſpirit, and yet impatient that we have not hight things. Do you give children & fools what they deſire? do you not inſtruct and diſcipline, and then give? yea and then too, what in your

wiſdom you know good. We are utterly below high things, afraid of full mercies : is it not the fear of ſome, That the Puritan faction (as they call them) wil be too ſtrong? the diſcipline of the Goſpel too ſtrict? our ſpirits are baſe to God, & yet we wonder that noble things are not given unto us. Do not men play with their light? prefer policy to truth? Judge that Chriſt may wear a party coloured coat, mans wiſdom mixt with Gods? our own inventions and truth weaved together? Tel me the beſt of you all, which are ſo impatient for reformation, which amongſt you all doth deal ſo fairly with your light, and ſo ſimply with your conſcience, as to render your ſelves capable of ſo great a good, as you ſeem to wrangle for? Let things go how they wil, you can ſtil ſhuffle along; is not a ſhuffling cõdition fit for a ſhuffling ſpirit? God walks to you as you walk to him, & yet you are impatient : he cuts you out a condition with his Sword, ſutable to your hearts ; he ſees what conſciences you have, that you ſtick at nothing, why ſhould he remove what you can ſwallow? Why ſhould you think much to live upon Husks if you can eat Husks? when I look upon that cold neutrall, indifferent-ſpirit, that is, in Engliſh Chriſtians generally; I wonder to heare any complain, that their beſt mercies are ſo long a coming. You impatiently talk of the Parliament, of the Army, of this and that one is this and another is that, and therfore your miſery lives, your mercies linger, & you die: I tell you, 'tis *Englands* neutrality, that hath brought her to this ſtate, that keeps her in this ſtate, that wil ſpend her, and end her with bleeding, if any thing do.

A third principle is this, *Inferiour agents are all over-ruled*; *Judas* and his bloudy crew, move by a ſupreme Councell, they could not elſe have done to Chriſt what they did, and ſo Chriſt told them. Providence orders all agents and actions, to her own end; not to ſuch an end, propoſed by ſuch a man: if love be in the breſt of the firſt agent, 'tis no matter how all other agents act, you are to conclude they act wel ſtill, though you cannot ſee it: no heart could be impatient, or wrangle, if this principle were but wel ſwallowed. Actions and agents may move very ſtrangely in our view, and yet very orderly to the greateſt good, as their ſupernaturall end. I would ask any impatient ſoul but this, What is in the breſt of God reſpecting our cauſe? love, or not love? if you judge love to be in God to our cauſe, beleeve that all agents & actions are ordered by it, and wil bring forth in Gods time, a bleſſed end. 3

A fourth principle is this, *The imployment of War is a new thing to* England: a councel of War and a councel of State, are two things: Experience, makes Expertneſſe; 'tis weakneſſe to fall out with young beginners, becauſe not expert: every one doth not know how to ſtick a Hog to the heart at one thruſt, ſuch muſt have the liberty to thruſt again, and 'tis wel if they kill him at laſt. Would you have men old Souldiers, which never ſaw the field before? let any Chronicle produce braver courage and carriage by young beginners, then ours have hitherto ſhewn, both at *Keynton* and *Brainford*? Paſſion makes us look over, what God doth by us and for us. 4

5 A fifth Principle is this, *Gods Providence makes no mans improvidence.* God wee ſee is by ſo much the more watchfull, that wee are unskilfull; Have wee cauſe then to be impatient? did not Gods providence make up our improvidence at *Brainford?* Could ſo many elſe have beene kept, from comming to the gates of your City, by ſo few? and ſo unarmed? our men wanted powder and ſhot, and our God ſhot off for them, and for us, or elſe certainly we had had their Cannon thundering about our Ears, for a Sabbath Peal. Many advantages we have given them, but they are curſt to the adverſary, they do not thrive with them; they labour in the very fire, and blaſt themſelves upon the top of their beſt advantages. When God is Alſufficient, in ſuch a redundant ſence as this, to ſupply overſight, by his watchfull eye, what ſoul dares to murmure?

6 A ſixth principle is this, *Impatience againſt called Inſtruments to any worke, is impatience againſt GOD, and he will take it ſo:* Who is *Moſes?* And who is *Aaron?* that you murmure againſt them? Who is the Parliament, that you are impatient againſt it? are they not a called Body by God? Are they not wiſe men, holy men, true-hearted, tender-hearted and wiſh you as well as themſelves, as well as you can wiſh your ſelves? Do they not uſe the beſt ability they have to do us ſervice? Shall we requite them for all coſt and pains, with murmuring againſt them? God wil take this to heart, and charge you with murmuring againſt him.

7 Finally, God wil ſo carry the great works of theſe

theſe laſt times, that all men ſhall acknowledge him, and not any man, which ſhould make us patient that we can ſee man no more: that we can ſee man no more in our great works; a Finger of God is in it, that he may be ſeen and admired, as the Author of all. The Prophet ſpeaking (and certainly of this time) how this Generation ſhould come down, ſaith, *Behold is it not of the Lord of Hoſts that the people labour in the very Fire, &c. For the Earth* (ſaith he) *ſhall be filled with the knowledge of the glory of the Lord, &c.* Not with the knowledge of the glory of any man. Men can do no more then they can; men ſhall do no more then they do, that you make not Gods of them: That you have no advantage to make a man a God, are you impatient? That God will not uſe whom you wil, and how you wil, therefore are you impatient? That God is not ſo wiſe as you, that he loves not himſelf, ſo well as you love him, therefore are you impatient? Hab. 2, 13.

To conclude all, Let me ask you all one queſtion more; Wherein hath God given you cauſe to be impatient, from the firſt of our troubles till now? For which of his good deeds do you ſtone him? (for truely impatience is no other but a ſtoning of Chriſt;) For his good deeds at *Hull*? For his good deeds at *Portsmouth?* For his good deeds at *Keynton?* What hath Chriſt done from the beginning of this Parliament to this day, to caſt diſcouragement upon any ſoul? To caſt any heart into a paſſion? Let his dealings beſpeak you patient. I ſay no more.

The ninth Sermon.

COLOS. I. II.

—*Unto* [*all patience, &c.*

CONcerning Patience, according to its formality, you have heard: concerning Patience now according to its graduality. I am to ſpeak, according as the term here in my Text leads me, —— all [*Patience, &c.* Patience is a quality, and qualities admit of intention and remiſſion; a man may have leſſe or more, much or *all Patience*, as the expreſſion here is. As there is little faith and great faith, ſo there is little Patience and great Patience; *Could ye not watch with me one hour?* that was little Patience: *What if I will that he tarry till I come?* this is great Patience, *all Patience*, as the term here is.

All Patience notes a totality, under a fourfold reference: it notes a totality in reference to ſubject, quality, condition, and time. All patience notes *totum ſubjecti*, the man all patient: that is, patient in tongue and in heart. 'Tis very uſuall and very naturall to broken men to make falſe Coyn, to put ſilver and gold without, when the piece is braſſe within, and not a quarter ſo much worth as it goes for. Many a piece is

pure

pure mettal to look upon, and yet take away the guild, and but baſe mettal within: So many a man hath a painted patience, an outſide patience, a Lip-patience, as there is a Lip-love; very patient to talk with, and to look upon; very cool in the lips, but burning within. There is a white powder, a wild-fire ſo ordered, as to make no great report; ſo there is a pale impatience, that looks white in the face, but red, and bloody within; it makes little report in the tongue, but yet is deadly wilde-fire. Man is a creature of art, he can carry fire in his boſome, and keep it from flaming forth; he can hide coles under embers, and ſeem as if there were no fire; he can make words as ſmooth as Oyl, when Warre and Hell are in the heart: he can forgive and not forget; ſcorch and burn himſelf inwardly, and ſay nothing; hurt no body, but kill himſelf: this is fretting; 'tis not patience; 'tis impatience within door, or behinde door; 'tis diſcontented thoughts pent up; heart paſſion ſtifled, which is deadly impatience, which all patience, & no leſſe then this thorowly takes away.

All patience, is man all in good temper, *Vitall ſpirits and pulſe* beating well, as well as lips and countenance looking wel. All patience, 'tis all powers and parts, within and without, moving divinely and ſweetly, when all in a diſtreſſed ſtate: 'tis every faculty and organ in tune to move towards God, when ſcarce any at eaſe to move towards man: 'tis a man begging forgiveneſſe in a ſtorm of ſtones, for them that unjuſtly throw them.

As this expreſſion notes *ornm ſubjecti*, ſo it notes

notes *totum ipſius qualitatis*, a totality of the very quality, of the very grace of patience. All patience, that is patience that is all patience: patience without mixture of paſſion: pure patience; patience that is thorowout, what 't is called; as far from all mixture, as 'tis poſſible for fleſh and bloud to be; patience ſo far from all impatience, that man ſees none, God takes notice of none; patience ſo far from impatience, as to grieve no humane ſpirit nor Divine.

Mans vertues are mixt, yea his very graces are mixt; in ſome more mixt then in others; in ſome ſo much mixt, that grace is in a manner buried, & of no gloſſe to denominate the man, nor of no ſtrength to make the man uſefull. Mixture makes corruption, the more miture the more corruption; 'tis hard to call ſome men gracious, or to ſay what they are fit for, paſſion is ſo ſtrong, and patience ſo weak and low: ſuch a man is a torment to himſelf, and all neere him. A Chriſtian hath his gloſſe, and his uſe, as eminent in patience; that the Apoſtle eyed in this expreſſion, therefore (I think) this may be his meaning, *All patience*, is patience all pure: the ſpirit of an Angel, free from all perturbation, above all ſcandall, very amiable and very uſeful, fit for all ſervice that God and his Goſpel can call to.

All patience notes a totality, as in reference to quality, ſo in reference to condition, *totum periculi*; a heart ſo principled, ſo *compos ſui*, maſter of himſelf: that no evill can make evill; not the greateſt evill, the leaſt impreſſion of evill. Evill is *nomen magnitudinis & nomen multitudinis*,

nis, it ſpeaks one, and it ſpeaks many: it ſpeaks a great one, and it ſpeaks a great many: now all patience is ſuch a height as holds its own fully, under all tryals, under all the waves of God, without ſinking, or ſhringing: under evils muſtered by God, weapon'd, marſhal'd, brought on by God; ſet on, kept on, by God, made do execution by God, further then man, any man can do; made to pierce the ſides, and pierce the heart —*The arrows of the Almighty are within me*, ſaith *Iob*, *their poyſon drinks up my ſpirit the terrors of God do ſet themſelves in aray againſt me*, *Job* 6. A body ſo ſhot, a ſoule ſo ſhot, to come off ſo bravely as *Job* doth there---*Let him not ſpare, for I have not concealed the words of the holy One.* Let man wound, God wound, God and man do what they wil to ſoul and body, and not ſpare, yet God that wounds wil I obey to the death; this is *all patience*: that is, patience that holds its own in all conditions.

All patience, 'tis patience breathing her ſelfe forth, in the teeth of a Dog, and ſetters on. *Shimei* may bark, Standers by hiſſe, to make barking again; & yet all patience divinely turns off all, beholding God in a dead Dog, a righteous God, in an unrighteous man. All patience, tis a heart able to ſuppreſſe all inſurrection, from the naked conſideration of God and ſin, a heart that can quiet it ſelf from the very rod: gather patience from the very twigs that whip and ſmart. All patience, 'tis a heart which from the ſhaper and ſhaping of affliction, can ſhape it ſelf ſhoulders to bear it well: 'tis a heart ſo principled, as able to fetch out of every

eater,

eater, meat: out of a tearing Lion, hony; out or every bitter, ſweet: ſomething in, or about every evil, to keep it ſelf good, and make it ſelf better. All patience, 'tis a ſpirit grown to an Angelicall height, able to carry himſelf ſweetly to a Dog, to a Devil, to the worſt creature offending, with no worſe paſſion then this, *The Lord rebuke thee.*

4 *All patience*, notes a totality in reference to time, *totum temporis*. All patience, is patience in grain; ſuch as wil hold its colour, yea, its very gloſſe, as long as the cloth laſts: it notes ſuch a patience as dies not, till the man die; ſuch a patience as keeps the ſoul in all ſtorms, and till all ſtorms be over; that keeps the ſoul quiet, till the very weather be quiet, or till the ſoul hath quietly expired it ſelf, into the boſome of eternall reſt, above all diſquiet. All patience, 'tis *holding faſt till Chriſt come*; 'tis a waiting all our dayes, for better dayes in another World,—*till our change come: for living again*, where barely to live is Heaven; where being, and wel-being are not diſtinguiſhed. All patience, 'tis a houſe upon a Rock; a houſe ſo built, a ſpirit ſo principled, ſo ſinewed, ſo nerved and joynted, that nothing can pull down but death: it notes a ſoul ſo much out of it ſelf, and ſo much in Chriſt, in his arms, and under his dominion, that it lies under a kinde of impoſſibility to be ſtirred: as Mount *Sion*, that not onely is not but *cannot be moved*, the houſe may moulder, and that may down, otherwiſe all patience is ſuch an In-mate, ſuch an inward ſoul laſting thing, that it wil never out: all patience was never known

to

to leave any houſe, till it fell down: all patience, and the laſt breath, go away together; *Father into thy hands I commit my ſpirit*, theſe are the laſt words of all patience.

The reſult of all is this; *All patience*, 'tis all advantages taken away, all provocations encompaſſing, and yet the ſoul abiding holy in behaviour and carriage, in thought, word, and deed unto death: 'tis God againſt man, the devil againſt man, wife, friends, fire, windes; all creatures below man, armed and ſet againſt man, and yet man patient: 'tis man buffeted, ſcratcht with thorns; nayled, ſpear'd, ſpit on, hell inflicted on Earth, and yet holy and without ſin, and ſo continuing, till hell be turned into heaven, the ſoul out of the body, both into eternall reſt. All patience the Apoſtle expreſſeth in few words; 'tis patience having made her full fortifications, *her perfect worke*, as he calls it; 'tis every faculty in combination to bear what is or can be; 'tis the *Militia* ſetled in the ſoul, by act, by conſent of the three States, Underſtanding, Wil, and Affection: 'tis all ſoul-powers united, to bear and endure all that can befall man. All patience, 'tis a ſtrong *ſpirit*, as the expreſſion is uſed of *Iohn Baptiſt*, and of Chriſt, and of none elſe: a ſpirit fortified with cleerneſſe of light, ſtrength of faith, fulneſſe of reſolution and made Musket proof, Cannon proof, impregnable, againſt which *the gates of hell cannot prevail.*

All patience, 'tis patience all in armour; tis a ſtubborn heart ſubdued, and riſen again to divine reſolution, and now as divine-hardy, as before fool-hardy: tis a ſpirit that wil know no evil after

after the fleſh; no evil as 'tis fleſhly miſerable, but as 'tis ſoul ſinful. *All patience.* 'tis *enduring hardſhip as a Souldier, as a good Souldier, as a good Souldier of Chriſt.* as the Apoſtle ſaith: not onely ſuffering for truth, but ſleighting ſuffering, as you know Souldiers do; they make nothing of hunger, nor cold; of blows, of wounds, no, nothing of death: 'tis a notable expreſſion, this of all patience, to wit, *enduring of hardſhip as a good Souldier. All patience.* 'tis a ſpirit that can endure all hardſhip, with eaſe; perills at Sea, perils at Land, perils amongſt falſe brethr. n, perils amongſt profeſſed enemies; any miſery, any death; burning, tearing, cutting, ſawing aſunder, and ſcorn baſe deliverance: this is all patience; patience, all over patience; patience, thorowout patience, ſo living, ſo dying.

Uſe. I have authority by this point, to command you all to weigh your patience, and to tell me to a grain how much you have: Chriſtians, How much patience have you? Have you little, or have you much? have you all? I ſpeak to you all, The Heavens, you ſee, are growing all black over you; the earth all bloody under you; all miſeries are marching towards you, Famine, Plague, Sword, white horſe, black horſe, pale horſe, neither true white nor black; all ſorts of men amongſt us on horſe-black, and going about deadly work: have you all patience to entertain them all? who ever come? and what miſery ſoever they bring? Do ye not expect a very miſerable time? Yes? and I expect a very ſinfull time, there is ſo little patience.

A little ſuffering, I ſee, will make you ſin much:

Ah

Ah Lord! what wil great ſuffering then do? ſeven yeers bleeding, ten yeers bleeding, twenty yeers bleeding, as *Germany* hath had? you murmure now a little is gone; ſurely, you wil blaſpheme when all is gone; curſe King, Parliament, and God too. Lord, what ſhall we do? we ſhall have a Kingdom advanced to Heaven, caſt down to hell: a Kingdom full of devils, full of evil ſpirits quickly, if theſe evill times continue. Men can bear nothing, and God now cals to bearing much: Men cannot tell how to abate a little of wonted contents, and God is going to ſtrip of all; men cannot exerciſe patience a little, and God is calling for the exerciſe of all: I dread to thinke what this preſages. We ſhall ſhall ſee poverty, and hear curſing; ſee bleeding, and hear blaſpheming, and both in one houſe, yea both in one perſon. We ſhall ſee bodies wounded, and ſouls breathing themſelves thorow theſe wounds, in the face of God and man, becauſe in a helpeleſſe eſtate.

This grieves me, no man layes to heart what God already ſuffers in theſe evil dayes, from impatient ſpirits. I have heard ſome, as I have gone along the ſtreets, break forth moſt bitterly againſt the moſt religious Kingdom, as the cauſe of all our miſery: laying bloud at innocent mens doors: great ones do thus againſt conſcience, poore ones do thus out of ignorance, as rich mens eccho, being their creatures, made through fear or hope, or both: all ſides I am ſure breath not forth al, but little, very little patience. Ah! yee of little patience, what do you mean? to make a miſerable condition remedileſſe?

a ſtate

a ſtate miſerable, damnable? will you ſin in poverty, that wealth may never return? will you ſin in War, that you may never have Peace? will you ſin in blood, and death, that hell may follow? Becauſe men have killed your Trades, your ſtates, your bodies, ſhall the devill have your ſoules? Is there any evill in the City, or Countrey, which God hath not done? God takes away much to ſave the man: and you make the loſſe of much, the loſſe of all; the loſſe of your ſouls, through impatience.

A rod ſhould humble you, and your skin ſwels with ſtripes. Gods Hand on your back, ſhould make your hand on your mouth, and you curſe; you curſe, and God curſes, ſurely you will be curſed: you ſwear and ſtare becauſe you have loſt your peace, your temporall reſpect, and God ſwears you ſhall neither have temporall nor eternall reſt. Ah Lord! what hath this ſoul done? murmured and ſworn himſelf out of all for ever? Ye men of no patience, have ye no light? no conſcience? no ſoul? Do ye ſin againſt no light? no ſoul? no God? Are ye heathens? are ye worſe?

I will tell you the evils of impatience, that you may dread it, and every degree of it and make them as I name them, motives to endeavour after all patience (*i.*) a heart freed from all impatience.

The firſt evill is this; ſo far as the ſoul is impatient, ſo far 'tis ſet at a diſtance from God. Impatience grieves; God grieved, with-draws. So far as *Saul* rages, ſo farre is the Spirit of God gone. So far as the ſoul is ſhut out from God, 'tis ſhut out from all. A Bedlam is put alone,

and

and there chained and whipt; he is fit for no company, but forlorn ſpirits like himſelf; a legion of theſe poſſeſſe every impatient ſoul. No ſoul hath leſſe fellowſhip with God, then paſſionate. God cannot dwell in fire, nor work in fire, any otherwiſe then to torment the tormented. Froward children are frownd upon, and kept at a great diſtance, till their hearts come down. A ſoul that hath little of God, hath much of the devill; if you would ſee the devill face to face, look a paſſionate man in the face; you ſhall ſee the devils eyes, his brows, his tongue, his mouth, all as black, as horrid, as fiery as hell.

A ſecond evill of impatience is this; Impatience maims parts, gifts, graces, and makes a man otherwiſe able, feeble and uſeleſſe. *The counſels of the froward are carried headlong*, ſaith the holy Ghoſt: if their counſels, how much more then thoſe things they do without counſell? and thus moſt an end do paſſionate men do, all they do. Paſſion puts out a mans eyes, cuts off a mans arms; it thruſts a man in haſte ſtill, to the wrong door, to the wrong end of his buſineſſe. Paſſion cannot obſerve *modos* nor *media agendi*, 'twill up to the top of the houſe preſently, before there be any ſtaires made; twill run and leave tools behinde; yea, 'twill run and leave God behind, and ſo buries her honour ſtill in an untimely birth. A paſſionate man hath *Reuben's* judgement written in his forehead, ——*Never to excell.* 2.

Thirdly, impatience is the mother of all evill; 'tis a ſin-teeming temper: it brings forth children to old age, and then moſt of all; paſſion in old age brings forth by troops. Impatience, 'tis a 3.

spirit set on fire of hell, prepared and ready to every hellish work; to swear, to curse, to kill, to speak evil, to do evill: 'tis a short possession; a man mad for so many hours, that will not stick at any thing that the devil & depraved nature bid him to do: he will flee in the face of servants, children, wife, Magistrate, God, any one: 'tis a Snake, whose tongue is his sting; his teeth poyson; he takes in, casts up venome by mouthfulls: his heart brings forth sins by Troops; he speaks as many sins as words; he burns all black with too much heat: he over heats words, works; the wheels light a fire still in carriage, especially when loaded with any heft, and burn cart and carriage both: Passion,' tis the devills Glasse-house, black fire work-men are at it in this foul day and night; 'tis the devills sin-mould to make many sins quickly; many great sins on a sudden.

4. * *Appetitui apta.*

Impatience puts a price onely upon *præsentia* * carnall present things; a messe of pottage at present, better then Birth-right, although Christ and heaven be wrapt up in it. Tell an impatient man of things to come, heaven and glory, and the like, he cannot stay so long; heaven a great way off, is no heaven to him; he must have a bird in the hand, a heaven here, or else heaven and earth shall ring of him; he must have what he will, and when he will, or he will make the house too hot for all that are in it. This renders an impatient person utterly uncapable of the greatest blessings, because these are longest a coming, and he cannot wait. Lets have a golden Calf, as for this *Moses*, we know not whats become of him,

Præsentibus futura majore.

nor

nor when he will come: a golden glittering Calf at preſent, better then to ſtay for *Moſes*, though he brought the beams of God, the glory of heaven ſhining in his face. *Let's eat and drink, for to morrow we die.* Impatience muſt have a heaven at preſent, a belly heaven: as for a ſoule heaven, a heaven promiſe, 'tis a dead thing. This renders an impatient man utterly below motive; our greateſt Goſpel-motives are fetcht from great things to come, in another world; and the greateſt things are nothing, at ſuch a diſtance to this man; he cannot wait ſo long for a heaven, though he loſe his ſoul. *Magna à ſtantia nulla.*

There is no divine contemplation in an impatient heart, which is that that makes heaven here; So that an impatient heart loſes his heaven hereafter, and here too. Impatience, 'tis a ſoul ſtill in a hurry; never at home, never at leiſure to go to heaven from yeers end to yeers end: 'tis a Salamander ſtill in fire, ſtill in hell, ever in contention and diſquiet, which is the unfitteſt frame to divine things that can be. Paſſion degenerates into malice, and then the man becomes *Meditabundus*, full of thoughts, but more diabolicall then before, and further from heaven: his thoughts now travell when he is on his bed, compaſſing the earth to and fro like the Devill, but aſcend not to heaven, no not one of them. All thoughts are kept in a huddle in a Paſſionate ſoul, one crowding and clambering on the back of another; one ſtill juſtling againſt another; no leiſure for the ſoul to withdraw to God: divine guidance is gone, and the ſoul hath no command of it ſelf heaven-ward:

the ſtring of the Watch is broke, and the wheels run down till they break too; no winding up can be made. Paſſion cannot pray, cannot hear, cannot read, leaſt of all it meditate, which is the life of all. What can a paſſionate man do, which is appointed by God as a *Medium* to carry the ſoul to Heaven?

6 Finally, a paſſionate man is fit for no condition; nor fit to be rich, for this will make him a tyrant, a devill with horns: Not fit to be poor, this will make him mad, a Bedlam tied up. A paſſionate man is neither fit to work nor play, to be ſick nor well, be at home, nor to be abroad, to live nor die: no body pleaſes him, nor he pleaſes no body; 'tis an *Eſau*, a rough man, his hand is aganſt every man, and every mans hand is aganſt him: 'tis a Bile that rages when one goes, and when one ſits, lying down, riſing up, at bed and at bord; not fit for heaven, moſt fit for hell; and yet there is no need of him, for there be devils enough already, and fire-brands enough to employ them. Let God do what he will, an impatient man is never contented. Let *Ionah* have no blows, and he is impatient; let him be ſcorcht without, and he burns within. An impatient man ever wants ſomething, and yet never can tell well what will pleaſe him: he ſtands much upon his will, 'tis dearer then his ſoul, 'tis dearer then God, and yet it varies as oft as temptation preſents, and the man knows not well what he would have. Ah Lord! what a plague? what a changeling? what a ſoul bewitcht is this? All patience will cure all theſe evills thorowly and leſſe will not thorowly do it: judge ye therefore now

what

what need ye have to labour for patience in the hight—*All patience.*

A man climbs up to heights in grace, by hanging much upon God. Rivers of tears will quench wild-fire; all fire, ſinders, coals, flames, and make all patient, every thought patient. Prayer 'tis a warmer, and 'tis a cooler of the heart: 'tis a warmer of the heart when too cool, and a cooler of the heart when too hot. Much patience ſprings out of much prayer. 'Tis ſaid of *Simeon*, that he was *devout*, *waiting* for the conſolation of *Iſrael*: *devout*, that is, full of Prayers; the more praying the more waiting; the more in Prayer, the more in patience. Prayer is fetching breath when the ſoule begins to be out of breath, and to faint: 'tis a fetching out heat with heat, fire with fire, bad fire with good. Strong cries will keep the heart patient under ſtrong trials: whilſt a praying *Jonas*, a patient *Ionas*; he firſt fetcht patience out of the belly of Prayer, and then Prayer fetcht him out of the belly of the Whale. 1.

Prayer muſt be ordered for ſtrength, and for ſeaſon; for importunity, and opportunity; a man muſt be throwing water betimes, that would not have all in an unquenchable blaze. Chriſtians feel their hearts begin to burn, and make not haſte to God; they go not quickly with their cenſer, when this plague is begun. and then is the divell too hard, and they complain as overcome. Reliefe is reliefe, when brought in ſeaſon. After prayers take off guilt, but doe not prevent guilt, which makes but a bleeding condition at beſt; Lazy ſouls have all burn'd down about their eares, ere they ſtirre. 2.

Paſſion is wilde-fire; ſuch tempers muſt obſerve their weakneſs, and take heed how they come neer fire. You ſet Powder above in high rooms out of the way, 'tis ſo apt to take, and fire. Set your ſelves amongſt the moſt heavenly ſouls, in high, up-rooms, with thoſe which have the higheſt and ſweeteſt communion with God. With the froward, a man learns frowardneſſe; with the meek, meekneſſe: if you venture to come where ſtriking of fire is, you will be the firſt that take fire. A man excels as he takes advantages. All things that may moſt ſubdue will, and advance love, will heighten patience, —— *Charity ſuffereth long*; long ſuffering is our next work.

The tenth SERMON.

COLLOSS. I. II.

——*Long ſuffering*] *with joyfulneſſe.*

OF patience intrinſecally, according to its formality, I have ſpoken at large: of patience now extrinſecally, as an habit puts forth it ſelf to act, as ſhoulders ſet themſelves to bear, and to bear long; I am led by my Text to ſpeak—*long ſuffering, &c. Goſpel ſufferings are ſometimes of great duration:* Chriſtians are called to ſuffer, and ſuffer long—*long ſuffering.*

Doct.

The

The Apoſtle ſpeaks of Patience according to its dimenſions——*all patience, &c.* In reference to ſuffring, as conſidering it according to its dimenſions—*long*: he ſpake of grace in proportion to uſe; *all patience* is but little enough to make *long ſuffering*, all patience is but little enough to manage ſuch a profeſſion, which all along is liable to perſecution, to ſuffering, as long as being in this world.

Things here below have more then their naked being; they have their being and their dimenſions; ſo big, ſo broad, ſo long: ſo have afflictions, more then their naked *eſſe* in a Chriſtian, more then barely to denominate him an afflicted man; they have their dimenſions, their bigneſſe and lengh, to denominate ſuffering ſo great, ſo long——*long ſuffering*; ſufferings for truth are ſometimes long lived. *If any man will be my diſciple* (ſaith Chriſt) *let him take up his croſſe* [*daily Luk. 6. 23.* A daily croſſe, daily bleeding makes long-ſuffering. Like to this is that expreſſion of *David*, *My ſoul hath long dwelt with him that hateth peace*, ſpeaking of *Doeg*. A Chriſtian incident to ſufferings by *Doegs* and divels long. 1.

A Chriſtian condition is envied: envy is a long lived thing, 'twill live as long as there is any marrow in the bones; 'twill hunt a *David* long; through *Ziph*, *En-gedi*, many Wilderneſſes, though never ſo long: 'twill finde a dart to throw at a *David*, till it hath killed him, or ſtab'd it ſelf. Envie fights deſperately, and unweariedly, 'twill never give over as long as there is breath; 'twill eat no bread till it hath done its work, killed a *Paul*, or ſtarved it ſelf. Envy is all ſpirit, all evil *Invidia eſt vitium permanens.*

ſpirits in one; tis a ſpirit of the right breed for the devill; twil ſight, and fight till death: twill work to the utmoſt *vires*, as long as nerves and ſinewes bind bones together: 'tis everlaſting burning, which nothing will quench but its own blood: Saints have had the triall on't long. —*Long-ſuffering.*

2. *Triſtia lætis.*

A Chriſtians condition is qualified: he hath ſweet things and bitter in every diſh, down along to the lower end of his Table: all long his life he ſhal know that he is not at home. He hath enough ſometimes to ſay, Tis good being here; but never enough to ſay, 'Tis beſt being here. His rapture hath a rupture, a ſad breaking off: his glory a ſhadow: his ſtatue a curtain drawn before it; his heavenly viſion is let down and drawn up; his ſun ſhines and clap's in, ſutable to this cloudy and impure region; thus it doth throughout the day. Few and evil, many and evil, all evil doth good *Jacob* call his dayes, ſo were all his ſweets imbitter'd and qualified by God. If one mercy be come, another muſt be gone: if corn be come, *Benjamin* muſt be gone; ſomething for life is come, and he that had the fathers ſoul muſt be gone If ſome children come home well, ſome evill is befallen the reſt— *Ioſeph is without doubt rent in pieces.* So 'twas with the bleſſed ſeed afterward, which inherited the promiſe: Milk and Honey, and pricks in the ſides whilſt eating on't; and ſo it muſt be all a long, as long as in *Canaan*; the beſt people, long ſufferers in the beſt place that earth will afford.

Gen. 37. 33

3.

A Chriſtians condition is improved. Chriſtians are Gods Vineyard: into this Vineyard God

God ſends labourers to work hard, and to work ſo long; to the ſixth, ninth, and laſt hour, to make much fruit. Afflictions are Gods day-labourers; they work and work thorowout mans day, to plow and break up his fallow heart; to grub up roots, bitter roots, and to prepare the way of the Lord, for good fruit. As God hath day-labourers to belabour the ear, the heart, the inward man, and theſe kept at work till the ninth and laſt hour of mans life; ſo he hath day-labourers to belabour the back, the belly, the out-ward man, and theſe kept at work as long as the other, as long as man lives, the one to prepare the way for the other; one to plow and break up, and the other to ſow. The heart of man, hath an unexpreſſible hardneſſe, the hardneſſe of an *Adamant*; many blows will not break this ſtone: it muſt be ſoakt in tears, and in bloud long.

To moderate in lawfull things.

Afflictions are bitters to wean from ſweets that are not neceſſary. There is but one neceſſary; the ſoul makes many; 'tis whipt, and whipt long ere 'twill leave this. Some children are not eaſie to wean; bitters muſt be laid upon the breaſt and lie long there, ere the dug be caſt off: 'twas long ere *David* could ſay, *Lord, my heart is not haughty; ſurely I have behaved and quieted my ſelf, as a child that is wean'd of his mother.*

To take away unlawfull things.

Afflictions are to take away ſinne: *By this therefore ſhall the iniquity of Iacob be purged, and this is all the fruit, to take away his ſin, &c. Iſa.* 27.9. If afflictions and ſufferings were only to torture ſinne, this might quickly bee done; but they are to take away ſin, this is long work. The fornace

is

is to purifie; it muſt bee heat, and heat long, to melt and ſegregate, to diſcover, diſperſe, and take away droſſe. Afflictions are to work truth in the inward parts, 'tis long ere man bee good at heart: they are to heighten integrity, 'tis longer ere the heart become ſo upright, as to bee a heart after Gods own heart: 'tis long ere a foul ſtomack will bee made vomit up all; 'tis long ere man will bee brought to obſerve all GODS Will, this makes great plagues, and of long continuance. If thou wilt not obſerve to do all the words of this Law, that are written in this Book, that thou maiſt fear this glorious and fearfull Name, THE LORD THY GOD, then the Lord will make thy plagues wonderfull, and the plagues of thy ſeed, even great plagues, and of long continuance [*and ſore ſicknеſſes, and of long continuance*, Deut. 28. 58, 59.

To ſerve in truth.

God puts weight, great weight upon truth, to make it enter, and make thorow impreſſion: truth is managed with great art, to put back every ſpring and to make the bolt go forth as farre as it ſhould, and as faſt and facile as it ſhould. *Let theſe ſayings ſink down into your ears; for the Son of man ſhall be delivered into the hands of men*, Luke 6. 44. Chriſt made a weight of himſelf, and ties this to his words to make them ſink down into mens heart: he makes a weight now of us, ſpeaks, and then ſtrikes, ſtrikes and ſtrikes often and long, and then ſayes ſecretly to the ſoul, Let theſe and theſe words now *ſink down into thy ears*. Chriſt is fain to bore way for truth, to bore a long hole from the ear to the heart, and this many times is a long while

while a doing, ſix years, tenne years, twenty years.

A Chriſtians condition is conform'd: 'tis made to ſpeak Chriſt within and without; in ſpirit, in fleſh; the Book is written within and without; in our ſouls, in our bodies wee are made to bear the marks of the Lord Jeſus; marks broad and long, juſt like his in every circumſtance. The plowers made — *long furrows* on his back; as long as his life: he was *acquainted with grief*, grief and hee were long acquaintance, his whole voyage about this lower world was in ſtorms. *A man of ſorrows*: his life made up of ſighs, groans, tears, words, blood; thus breath'd, thus expir'd; a mourning life, a bleeding death. The ſervant is as his Lord; ſufferers both, as long as livers in this world: the Apoſtle apprehended theſe Chriſtians would finde it ſo; therefore ſo prayed: *Strengthned with all might, according to his glorious power, unto all patience* [*and long-ſuffering with joyfulneſſe.*

I have given you a ſurvey of the way to Heaven, expect dirty lanes and very long; the way is narrow, 'tis ſo all along; ſcratching and tearing thorns and briers on both ſides, touching one another, that 'tis hard to make one ſtep skin-whole. Can yee bear theſe ſayings? Can yee bear ſuch doings? Can yee bear till your backs ake? Can yee bear till your backs break? Can yee bear till you ſink and die under your burden? Can yee ſuffer long? As long as yee live? Can yee leave all and follow Chriſt? All your ſtate, all your limbs, all your comforts, all your dayes? Can yee ſpend and end your dayes in miſery, *Uſe.*

miſery, to be bleſſed in another world? you may think ye can do ſo and be deceived; *Peter* did ſo; I will ſpeak to this point a little.

1. There bee three ſorts of hearts which cannot ſuffer long: A naturall heart; An engaged heart; A careleſſe heart. Can nothing endure much? much, long? Can man bear much, which hath no ſhoulders? Can a profane heart, an hypocriticall heart, or what elſe carnall heart you can name, bear much they know not for what? ſuffer long, and taſte not inwardly, for what? A *Iudas* will kiſſe Chriſt and depart, & hang himſelf rather then be hangd for Chriſt. Gold endures fire long, as long as you will: caſt a *Ioſeph*, an upright man, into priſon, and he will lie there long, as long as the devill will, till the iron enter into his ſoul. Truth will live and die with truth. I will not wager a ſtraw upon any man for his parts, let them bee what they will, in point of long-ſuffering: what is the man at heart? that will hee be for continuance in hardſhip for truth. Naturall courage may do much in a deſparate way; but deliberate triall, long-ſuffering tires this quite. Nature can go no further then ſhe can. The old man cannot travell; long pains and toil, will make him petition for a *Quietus eſt*, for an accommodation, for any peace, ſo hee may ſit down quiet, and ſleep in a whole skin.

2. An engaged heart cannot ſuffer long. A *Samſon* will give up at laſt, and betray his own life, that is engaged in heart to pleaſe a wife, a friend, his own unmortified heart, any one before God. A heart that will be drawn, was never, will never be a long-ſufferer: this is the worſt temper of all for

for long work; this man hath his diſadvantage within; Satan will often viſite him, to ſpare himſelf, and his heart will finde ſo much diſcretion at laſt, as to hearken to him and chuſe ſinne rather then ſuffering, then ſuffering long. I never knew a man that could bee made, but Satan could do it firſt or laſt! Either the glory of this world, or the terrour of this world, the caſting down from a pinacle wil fetch about that man in whoſe heart Satan when hee comes, findes *ſomething*, ſome ſelf-engagement. The heart, ſo farre as engaged is ſelfiſh; ſo farre as a man is ſelfiſh, ſo farre will he admit of parly with the evill one; the devill was never admitted to parly with man, but hee carried it; his Parliament will ſway the ſelfiſh man, to look to his skin and his life above his ſoul.

A careleſſe ſpirit will never ſuffer long. 'Tis 3.
ſome mans ſpirit to make little of much, at a diſtance; ſuch men uſually ſink under a little, when come upon them. Confident men never prove long ſuffering men: Juſtice makes ſuch know that they are but bubbles, a little ſtir breaks them, a little heat diſſolves them. They are never in that good Kings ſtrait, ——*Wee know not what to do*, ſo long as troubles keep at any diſtance, if it bee but at skin diſtance, till troubles come to touch the skin, and touch to the quick, and then they know not what to do indeed. 'Tis worſe then long ſuffering to ſome men, to bee told of it, or to think of it; they drink down all, and feaſt dead their fears; and (I fear) their ſouls. Do ye not ſee this? Is not *London* wanton and voluptuous ſtill? what table can yee come

at

at, that speaks this, *London is like to suffer long?* Will feasting fit for hungring and starving? Will the killing of your souls fit you for the killing of your bodies? Ah Lord! Will wicked wantons, beastly belly gods, drunken careless *Nabals* prove long sufferers for truth? Will persons that cannot now live without excesse, without too much, and too fine, doe well when they shall want necessaries, and want them long, longer then many others for much more abuse? Surely these wretches will bee doubly miserable when misery comes: they will wish themselves anywhere, to bee delivered from the fruit of their wayes. All the Armour of God should be look'd after with all diligence to make fit for long suffering, and careless souls look after none, and yet they dream they shall suffer as long, and as well as the best; but they do but dream. They will lose their souls in a dream; their carelessenesse will make their long suffering as long as eternity.

I have spoken to take off security, I will also speak something to take off scandall, and so passe this point. Sufferings for truth fall out sometimes to bee many and long, this is the point, and this is likely to bee our condition: *Englands troubles look as if they would be long*, they have a long visage in my eye; two or three things make mee think our suffering will be long.

1. The first is this, *A spirit of confusion is powred out upon us*: 'tis very generall and very strong. Twas so when the Jews came first out of *Babylon*; when they came to *Jerusalem* to set about the building of Gods house, then fell in a spirit of strong confusion amongst them; some were for

for the old houſe, ſome for the new; ſome cryed to think of the externall glory of the old houſe, others joyed to ſee the beginnings of a more ſpirituall houſe; but this is very obſervable, the worſt note was the lowdeſt: a man could not diſcern the noiſe of the ſhout of joy, for the beginning of the new houſe, the noiſe of weeping and crying of the people for the old, was ſo great: out of this ſpirit of confuſion, ſprung up Vipers and Serpents, ſuch as took this advantage, and hindered that great work of the Lord many yeers, & made their ſuffring long, as you may ſee exactly in that ſtory. This is our caſe at this day; there are many ioy to ſee ſome beginnings of a more pure worſhip: ſome hopes of raiſing & finiſhing, this raiſeth their hearts: but there be many more which cry and take on for the old houſe, for the pompe and glory of the Biſhops, Garments, Pipes, carnall ordinances, which pleaſe carnall ſence, and the cry of theſe is ſo loud, that the ioy of Gods people cannot be heard; tis now as quite buried. Out of this confuſion hath ſprung up *Sanballats* and *Tobia's*, ſtrong adverſaries; ſo ſtrong and many, that they are likely to hinder Gods building much, and make our ſuffering long.

A ſecond thing that gives our troubles a long viſage in my eye, is this: *A joſtling ſpirit of pride and frowardneſſe againſt Authority*; againſt thoſe which God hath wonderfully raiſed to deliver us, wonderfully as ever he raiſed *Moſes* to deliver *Iſrael* out of *Egypt*. *Ye take too much upon you*, ſaid *Corah* and his company, *ſeeing all the Congregation is holy* (*i.*) holy enough already. This is the very ſpirit and language of many great ones and 2.

and small ones, at this very day, respecting the Parliament. They take too much upon them, things were well enough, as under the government of Bishops, and as in Queen *Elizabeths* time, King *James's* time. Reformation in Church and State, according as our present condition and the increase of light calls for, because tis attempted, renders the Parliament as odious in the eyes of many, great, and small, as ever was *Moses* in the eye of *Corah* and his company, for discharging his conscience. This spirit became very spreading then, and so strong, that God was fain to make *Israels* misery long, till he had off all that were unworthy of that which *Moses* and *Aaron* laboured to bring them to: so may this spirit make our sufferings long, so long, till God hath cut off all these proud jostling spirits, which are altogether unworthy of those great mercies, which our honest hearted Parliament painfully labours to bring us to.

3. A Third thing that makes our troubles have a long visage in my eye, is this, *That the one thing necessary to publike welfare, is not preferred and prosecuted, as such a thing*, that is, according to its dignity, and our duty. The main thing (I conceive) to our Publike wel-fare, is to perfect our reformation of Religion, to raise up and finish that building, the foundation whereof our Fathers bravely layd, in their own bloud. *Israel* suffered much, and suffered long, a consumption followed them, till it had brought them almost to nothing, because they grew slack about the main, and preferred their own houses, the seiling and finishing of them, before Gods House. At first

first when they came together to *Jerusalem*, they were hot upon Gods house; but being diverted by troubles, they grew cold, and involved their spirits in their own affairs, which cost them dear, and brought them into a deep consumption: I am afraid this is our case. Our Parliament, at first coming together, seemed very hot about Church-affairs (though not so hot then as I could have wisht.) God had his Committee amongst many other of our own, I mean a committee about scandalous Ministers, and matters wherein God is most immediately concerned: this Committee was of life and heat a time, and the dread and Majestie of that great Court hereby great: many troubles came in, and this Committee laid down, and other things relating to this stav'd off; by means of which, the Majestie of that honourable House is much weakened, because God much neglected. I am afraid this will bring us into a deep consumption, and make *England* sufferings long, because we make God suffer so long, all the Kingdome over, by blind Worship, and blinde Ministers, who are now the activest Engines against us.

4. A fourth thing which makes our troubles look with a long visage in my eye, is this, *God hath suffered our troubles to go beyond our Tiller*, as the Archers term is, our bowe is made too strong for us to bend; this makes long work to be ready. If an unruly childe creep up under the lenity of parents, to become an unruly boy, one in bodily strength, suitable to his spirit, before taken down, this speaks long suffering to such parents; this is *Englands* case. Our wicked children are grown

up under the wing and lenity of the Parliament, to virility, to mans eſtate, to externall ſtrength ſuitable to their internall temper ; this, I am affraid, ſpeaks long ſuffering to thee, O poor *England.* Juſtice doth not looke as if ſhe would lay down her rod preſently, when ſhe is gathering more and more twigs. A few malignants are become many ; many without Arms, many in Arms : our loculls go forth by troups. Juſtice doth not uſe to make a rod of ſo many, and ſo great twigs, for little work : ſtrong twigs and reds are gathered to laſt for long work.

5. A fiifth thing that makes *Englands* troubles looke with a long viſage in my eye, is this, *A heavie ſpirit ſeems to be fallen upon us.——Make their ears heavie* (ſaith God) *their ears*, that is, their hearts : I am affraid that plagne is heavily fallen upon us. Heavie jades are ſhap'd to much beating ; a little will not make them go. Men come up to their light like a bear to the ſtake. How heavy hath our motion been, to blaſt the common prayer- Book by publike vote ? How heavily brought on to judge it a grievance ? How heavily brought on to clip the power of Biſhops ? How heavily brought on to vote them quite down, although ſuch as had voted, and almoſt acted down God and all good in the Land ? How much further have any Parliament-men gone in matters of Gods Worſhip, then driven ? I keep honour in my breſt towards them, who have done thorowout truly honourably. For the execution of thorow Juſtice, are they not now by the ſword droven ? and will they go now ? My heart bleeds to conſider this, what a heavie ſpirit is upon us,

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in the proſecution of that work which God hath thruſt us upon. Our eyes are halfe open, as heavy headed mens eyes are, to ſee our advantages; and our hands in our boſome, like heavie ſluggards, when wee ſhould take and proſecute advantages which God wonderfully gives us. A heavy ſpirit ſpeaks heavy miſery, ſuffering much, and ſuffering long: a heavy ſpirit makes heavy miſery neceſſary; ſuch a temper otherwiſe will never go ſo far in good as it ſhould.

The laſt thing which makes our ſufferings look with a long viſage in my eye, is this, *ſuffering doth not ſoften*: our fire doth not melt, but harden and make brawny the heart of the moſt. The weekly newes of our bleeding is become as the weekly Bill of the plague, read over, and thrown aſide. Many bodies kill'd, how many ſouls more alive then were? What heart goes in ſecret, and bleeds in his brethrens wounds? Many kill'd, many more worſe then kill'd: maim'd, ſpoil'd, turn'd out of all, and likely to ſtrave to death; go weeping, wailing and wringing their hands up and down the Country, yea up and down here, and do fully look ſome of you in the face; and yet I ſee no ſigne of all this in your faces. Their tone is dolefull, do wee eccho to them? The ſpoiled mourn to the ſaved, do we weep with them that weep? do wee bear the burden as our one? Let every mans conſcience ſpeak, and acquit him if it can. Doth not this ſadly ſpeak more ſuffering, becauſe no man will ſuffer, till juſtice bring ſuffering to his own door? No man will be afflicted, till it come to his own turn: no man will afflict himſelfe, all is put upon God, he muſt do it man

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by man : many will not be afflicted in few, this will be long work. I can ſadly tell youof hearts more brawny then theſe ; hearts that would not have ſpoiling ceaſe, becauſe it enricheth them ; no, not killing ceaſe, becauſe tis their gainfull trade : that ſee bloud and deſolation daily, and yet have no bowels, bnt feare this will end too ſoon ; that cut out their worke to laſt : this is not the ſpirit of a Souldier, but the ſpirit of a Butcher, that lives by killing as his trade, and pockets up the price of blood and miſery with joy. This a Souldier? a *Judas*, a wolfe, that growes fat upon the carcaſes of the ſlain. Men that ſtrive after places, to kill bodies for gain, A Lord ! who hath kill'd ſuch ſouls? This is the ſpirit of a Souldier, To go about a bleeding work with a bleeding heart ; and yet this is conſiſtent with the ſpirit of a Lion to a mans place. Muſt I kill bodies to ſave ſouls ? Oh that wickedneſſe ſhould thruſt ſuch deadly work upon me ! How many ſuch Souldiers have we ? If deliverance from ſuffering come no faſter then true ſenſibility under it, ſurely *Englands* ſufferings will be long. That ſenſibility that is more ſelf-iſh then divine? When will our troubles have an end ? When this ? and when that ? Who is that man that looks upon the plaiſter, as ſuited to a ſore ? When will the ſore be well ? Whoſe heart beats thus ? But every mans tone is, When will the war end ? Why? when all bad blood is out of thy veins, Will not that be long firſt ? And yet will not that be ſoon enough? Theſe things, and ſuch like, make me fear, Chriſtians, that your ſufferings will be long : but be not offended, we cannot be too long

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in the hand of God. If long lying among the pots, bring us forth with ſilver wings at laſt, our long ſuffering will recompence it ſelf: who will then complan that *Englands* ſufferings have been too long? Gold ſeven times purified will gliſter glorioully: thorow-refining will make *England* the glory of all Lands. If *Joſeph* lie priſoner long, and be raiſed to be Prince at laſt, hath he cauſe to complain of hardſhip? that his ſuffering was too long? A heart apt to take offence at Gods dealing, is willing to depart: let ſuch go, God will have enough to doe his work. Revolt under your long ſuffering, and your ſuffering will be long indeed, as long as *England* laſts, as long as hell laſts.

The eleventh Sermon.

COLOS. I. 11.

—*Long ſuffering* [*with joyfulneſſe.*

TO make a rod bud and become pleſant, to turn a hell into heaven; miſery, long miſery into joy; this is hard and high: yet thus high doth a Chriſtians duty riſe in this Text [*Long-ſuffering, with joyfulneſſe.*

This laſt term doth explain what ſufferings for kinde the apoſtle means; to wit, ſuffering for Truth, the *reproach of Chriſt*; and this, how great ſoever ſhould be *treaſure*; how laſting ſoever, ſhould be undergone with joy, —*Long ſuffering with joyfulneſſe.*

Sufferings are various, and differ in their nature according to their immediate cauſe. Sin is the immediate cauſe of ſome ſufferings, righteouſneſſe the immediate cauſe of others. When man *ſuffers for ſin, he ſhould bear* it, accept the puniſhment of his iniquity, and not kick againſt his Maker, how long ſoever ſuch ſuffering be: but joy is not proper under this ſuffering, becauſe ſuch ſuffering ſpeaks wrath, *I will bear the wrath of God, becauſe I have ſinned. Bearing* is proper under divine diſpleaſure, but not joy: to ſmile when God frowns, is to deſpiſe the chaſtening of the Lord: no affliction is joyous as it refers to ſin and wrath.

Righteouſneſſe is the immediate cauſe of other miſeries; patience is proper under theſe; and more: ſuffering and joy, bearing long, and bearing long with joy, becauſe theſe afflictions ſpeake only the diſpleaſure of man; not the diſpleaſure, but the pleaſure of God. A man ſhould ſmile when God ſmiles; joy, when God joys, though in a dungeon.

Doct. *Suffering for Chriſt, how great, how long ſoever, ſhould be managed with a ſpirit of joy.* A man ſhould ſuffer the ſpoiling of his perſon, the ſpoiling of his goods, the ſpoiling of all for Chriſt, and ſuffer it with joy,——*Ye had compaſſion on me, and tooke joyfully the ſpoiling of your goods, &c.* Heb. 10. 34.

Joy is to follow the ſoul, as long as the ſoul follows Chriſt; 'tis to follow the Lamb, and the follower of the Lamb, whitherſoever they go. *Rejoyce in the Lord* [*always*] *and again I ſay rejoyce*: He ſpeaks this to ſuffering Chriſtians; he lifts, and lifts again, to life the heart as high as its duty; which is to make Chriſtianity thorowout, a courſe of joy; to make fair way, and ſoul way,

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all wayes, *all wisdomes wayes*, all Christs wayes, *pleasant*: Some duties have their termination, joy hath none: 'tis an *alway* work, and everlasting dutie: 'tis not to cease when goods cease, when Honours cease; no, 'tis not to cease when all contents cease: 'tis to last Summer, Winter, Spring, Fall, Day, Night: Joy is the *Nightingall*-grace in the soul, it is to sing all night long, let the night be never so long, never so dark; *evermore*, ——*Rejoyce evermore*: Truth and joy are never to part; they are to keep company together, and bear up one another; truth, joy; and joy, truth, till they lie down both together in the bosome of eternall felicity.

Duties are consistent, one duty is not to destroy another, the lean Kine are not to eat up the fat; long suffering is not to kill and bury joy: yet this sweet child is never so neer its grave, and its end usually, as when suffering is long. If *Rachell* suffer much and suffer long, till all her children are not, joy is not: if her children be killed, she thinks she may kill her joy; if all bee kill'd, she thinks she may kill all her joy, and never let it have more, ——*Refuse to be comforted*. One beam of the Sun does not devour another, they all shine together, that makes that celestiall bodie so glorious: so all graces are to shine in a Christian together, this gives a Christian his glory—*Long suffering* and *joy*. Long suffering is a beam of God, this does not put out or darken other beams: he is long-suffering indeed, he suffers more and longer then any of us, and yet he is joyous too: he does not barely bear, but joy and bear; he does not overthrow, no, nor diminish in the least kinde, 2.

kinde, the felicity of his condition by ſuffering: Chriſtians are to be like him. Duties are made conſiſtent, we muſt not make them inconſiſtent. Long ſuffering & joy ſeem inconſiſtent to fleſh & blood; yet joyned together by God in my Text: we may not part what God joyns --*Long ſuffering with joy.*

3. Duties are aſſiſtant: Long ſuffering makes great capacity, not great incapacity of joy. Some people are by ſituation (you know) neerer the Sun then others: Who are ſo neer the Sun by ſituation and placing from God, as thoſe whom he chuſeth out to ſuffer, and ſuffer long? Suffering long and joy are very neer by ſituation, there is never a word between them in my Text: joy is *Peters* Angel; if *Peter* be in priſon, and have been there long, this Angel is at the door. More then this, as ſoon as a Chriſtian is in priſon for Chriſt, Chriſt is at the door with joy: let ſuch a man but ask, and his *joy* will be full preſently, Chriſt is ſo neer him——*Ask, and* [*your*] *joy ſhall be full, Joh.* 16 24. You know he ſpeaks it to ſuch who apprehended how much they ſhould undergo, when Chriſt was gone from them. Ah! ſaith Chriſt, Though I go away, I will ſet joy at your door, a Comforter to be very neer you when any diſcomfort ſurpriſes; and then neereſt, when you need him moſt: ſo that you ſhall get more of a ſudden by prayer, then you could in all your life before. A ſuffering Chriſtian has his particular advantage; let him but open his mouth heaven-ward, and 'tis fill'd preſently: let his heart be at his mouth, and the holy Ghoſt will be at his heart, all upon the wing, and wrapt up in the third Heaven, when the body in hell.

Long

Long ſuffering and joy are very neer: as neer, as night and morning; if miſery makes the night, joy makes the morning: and if the night cannot ask for the morning, yet the morning will come of it ſelf—— *Joy* [*comes*] *in the morning.* If a long ſufferer be ſo worn, ſo depreſſed with his burden, that he be not able to pray, not able to ask for joy and for comfort; yet his joy will be full, 'twill come of it ſelf, as things that are joyned together will call in one another—— *Long ſuffering with joyfulneſſe.*

Duties are immergent: one ſprings, and bubbles out of the belly of another: all patience, 4
brings forth long ſuffering, long ſuffering brings forth joyfulneſſe: This is Divine Genealogy; they are placed here by the holy Ghoſt according to their line; as perſons, ſo vertues, are noted according to their Genealogy: Every grace bears; patience brings forth long ſuffering, long ſuffering joy, joy brings forth Heaven; now the Sun is up in the ſoul, and begets *Cardinall* vertues, glorious graces, it makes the very emblem of Heaven in the heart. The holy line muſt not be broken: as things have their order in their own nature, ſo they muſt have their courſe in the ſoul; long ſuffering for truth, muſt bring forth joy, and not grief: a *Jacob* muſt hold an *Eſau* by the heel, joy muſt embrace rough uſage; out of the ſowreſt ſtock, art ſhould make ſweet fruit come—— *Out of long-ſuffering, for Chriſt, joy.*

Duties are innocent: graces are ſo ordained to 5
move, as beſt to ſpeak out mans ſimplicity, and Gods glory; long ſuffering is not to leaven and ſowre the ſoul, to make it *regurgitate* bitterly in the

the afternoon, when things have lain long in the ſtomack, but it is to give advantage to a Chriſtian, fully to ſpeak forth his own integrity, and Gods glory. Long ſuffering with joy, is a full expreſſion of mans ſimplicity, and Gods glory. Long ſuffring in any cauſe, hath its integrity as the heart is free from repining under it; which it is, when 'tis meat and drink to ſuffer for Chriſt; joy to bear and to bear long. Grace ſhould move in grace; that's long ſuffering with joy: Grace ſhould move to a Chriſtians grace, and to God glory, that's long ſuffering with joyfullneſſe.

Uſe. Chriſtians, you ſee your leſſon 'tis ſet very high, can you play it? What artiſts are you in your calling? Can you make good Muſick upon a bad inſtrument? Can you make an inſtrument go well, that hath hung long by? Can you play well, when the ſtrings be broke? When the back, when the belly of the inſtrument is broke? Can you ſing the ſongs of Zion in a ſtrang Land? Can yee make melody in your ſpirits, when never a whole peice is in your fleſh? Some of you it may be have never a peny in your purſe, ſcarce any rag to wear, no houſe to put your head in, but live upon the meer mercy of friends, for giving teſtimony to Chriſts cauſe: can yee joy now? Chriſt hath mingled your drink with weeping, can yee drink off this Cup with joy?

Suffering is ſuffering indeed, when it goes quite through the man, body and ſpirit; body without all joy, and ſoule too. A man is plundered indeed, when he is plundered in his eſtate within and without; plundered of Mony, and goods, and plundered of peace and joy too: no comfort without,

out, nor none within neither? Ah Lord! Here's a man quite undone indeed, here's a man all over miſerable, ſoul and body bleeding; can there be any gathering to relieve this man? I have heard many complain, that they are quite undone, the expreſſion hath cut me to the heart, to hear it; their faces all over blackneſſe, not one line drawne ſmilingly. You have loſt al joyes without; why but there are joyes within, which the world cannot give nor take, have you loſt theſe too? Did the Cavaliers take away all together? Mony & Plate and Chriſt too? Ah! Poor man, thou art quite undone indeed, certainly the divell was in thoſe Cavaliers.

I would ſpeak to ſuch from this point, which are quite undone, which have loſt all, Mony, and joy too; which have many ſufferings upon them for Chriſt, but can make no joy out of them. Surely I can gueſſe your pain, you are blind: you know not who hath ſtrip't you, nor when he will returne it again. Tis impoſſible for a man to joy under long ſuffering, unleſſe a man can look to the end of it. This makes heavy afflictions light, long afflictions ſhort, to look where they end. —— *Our light afflictions which indure but for a moment, work about a farre more exceeding and an eternall weight of glory.* Long ſuffering is but a moment, when compared with eternity of Glory. The great Heaven at a diſtance, makes a little Heaven at preſent, a Heaven in Hell to that ſoul which hath it in its eye: as theſe lower Heavens, give a great luſtre and vigour at a diſtance to beholders, and raiſe much; ſo doth the Heaven of Heavens. Tis a Heaven to behold Heaven a farre off, where ever the body be; 'twas *Canaan* to *Moſes*, to ſee

1.

Ab extremis miſeriæ quies.

Canaan

Canaan afar off. The ſight of the end ſhortens the way; ſuffering is deadly long when a man can ſee no end; when a man is in darkneſſe and can ſee *no light*, 'tis hard to bring the ſoul to joy in ſuch darkneſſe. A man muſt look upon affliction from one end to t'other, that would fecth in joy to his ſoul from ſuffering. At one end of long ſuffering for truth, is a father: at the other end, a reward; which if ſeen well, will make the longeſt ſuffering very ſhort, and very ſweet.

2. Can you make no joy out of your long ſufferings for truth, I can gueſſe your pain: There is ſomething heavier then your temporall loſſe, that lies upon you. Surely you have loſt your ſtate, and found ſin: death has a ſting; death of a mans body; yea, and death of a mans eſtate, has a ſting. A little guilt, is heavier then a great deal of miſery, then all the afflictions of this World. When bate miſery goes over a mans head, though never ſo much, he may well ſtand under this; but when miſery clothes it ſelfe with guilt, and goes over a mans head as *Iniquity*, this makes the burthen too heavy to be borne: when the apprehenſion of ſin ſtarts out of miſery, and ſtares upon the ſoul, this kills all joy dead, and the man is not able to bear up, if he had all the World to comfort him. The cauſe may be good and the man bad; 'tis hard to keep up a bad heart, though the ſuffering be good, there be ſo many by-things beſides the cauſe, break in; guilt doth ſo ſpeak, ſtare, and tear, in ſuch a ſoul, when any bodily miſery grows great and long. Long ſuffering turns a guilty ſoul into Hell; a hell in the fleſh may be born with joy, but not a hell in the ſpirit. Plundered perſons com-

complain they are quite undone, ſin hath done this, fall out with that, not with Cavaliers: they could not have ſtript you of all, not of your joy, by taking away your Goods; no, not by taking away your Limbs, no, not by taking away your life: Had not you wounded your ſouls with ſin, nether men nor divells could have ſtript you of your joy: The wounds which you have made in your ſpirits, not thoſe which they have made in your fleſh, have quite undone you; theſe are the wounds that have bled to death your joy. Thou haſt bin the cruelleſt Cavalier to thy ſelf, O ſinner.

Canſt thou make no joy out of thy ſufferings for truth? I can gueſſe the cauſe: thy ſufferings work no grace in thee. 3. —*We glory in tribulation knowing that it works this and that grace*, ſaith the Apoſtle, that is, takes off the ſoul from the Creature, ſets it upon God, and eternall things. Thy ſufferings are meer ſufferings, they work no grace; if they did, thou muſt needs joy in this, to ſee how a fiery Chariot carries thy ſoul to Heaven. No affliction is joyous, or can be, but as it brings home the ſoul to God, the prodigall home to his father. When afflictions do barely afflict, and onely afflict, this muſt needs leave the ſoul in a very ill frame to joy. Barren clouds do not make the earth ſwell and ſmile; barren afflictions, afflictions which make no grace, can make no glory; joy is an afflicted ſouls glory. As the veſſell comes into form by beating, ſo comes in delight: as Gold apears by fire, as Chriſt is ſeen in the furnace, ſo is joy there. Suffering long, and the heart hold it's own in ſin! Ah Lord! here's a ſoul in hell indeed: is it poſſible for ſuch a ſoul,

There is no joy in eating of huſks.

to

to make joy in such suffering? suffering long, and the heart hold its own in sin? This sets the soul at a greater distance from joy then ever, as one that is wicked, and will be so; there is no peace nor joy to the wicked: when will there? when can there? to him that is wicked, and ever will be so? that short suffering, long suffering, no furnace can melt nor purifie. This souls suffering is and will be of the same nature with theirs below; there is long suffering and no joy, without possibility of joy, so will it be with every wicked man.

Sinners, tell mee what do ye see? What do ye feel? sorrow, but no joy, why that's right: write, *Lord have mercy upon me*, my hell is begun: my body is desolate, my soul is desolate, so 't' as been long, so 'twill be for ever, because my misery has not better'd me. What no enquiry? no panting for Christ yet? will ye rub along thorow one hell, till you come to another? O God! When shall Christ be in request? Bodies bleed, souls bleed, and yet is not a bleeding Saviour sought after, that a bleeding condition may be made blessed and joyous. Sinners, you are ensnared in an evill time. Did you dream of long suffering? What dayes are come upon you? What rackt souls are within you? When will this end? So 'tis, so it must be, till one deep swallow up another, till the lowest hell swallow up the nethermost hell.

Read my text once more, God is to be admir'd, so is this point, and (I think) this Text to be concluded. How tender is God of the felicity of man! he does much to destroy his sin, but nothing to destroy his joy; when he makes him suffer long,

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he would have ſin die, all ſin, but no joy, no, not a dram but riſe to an exceeding hight—*Rejoyce, and be exceeding glad*, ſaith Chriſt. All that God does, the worſt that God does to a Chriſtian, is to make him a heaven, and to increaſe it: it ſhould make ones heart leap to think of it. If he caſt down, 'tis to raiſe up; if he humble, 'tis to exalt; if he empty, 'tis to fill; if he kill, 'tis to make alive; if he make miſery long without, 'tis to make joy ſtrong within; ſtill he has a tender care of mans joy. This is the *Benjamin*, about which Gods bowels beat, let my childe ſuffer any thing, but nothing in his joy. O dear father, Who can conceive thy bowels to thy children! Lord, what is a man, that thou art ſo mindefull of him, and ſo tender of his joy?

He that is in heaven, can ſpeak nothing but heaven: he that is never without joy, would never have us without joy, although we be never without ſin; no, not then when we do and ſuffer moſt and longeſt for him: when he ſpeaks of long ſuffering, he ends it with joy, nay, he means it all along with joy. Chriſtians, admire love, God does nothing to make you miſerable: all that is done this way, you do it your ſelves. He has been a Father of children, of many children, this many thouſand yeers, yet never was known to do any thing to take away the joy of any. God is very tender of your joy, be you ſo: he does nothing to kill your joy, do not you make any thing he does, do it. When he makes you ſuffer much, and ſuffer long, do not you make it kill your joy: this is to turn long ſuffering into long ſinning; yet fleſh and blood is apt to this, I'll therefore ſpeak a word to this point.

Our

Our ſufferings look as if they would be long, they have a long viſage in my eye (as I told you laſt day) how long ſoever they ſtretch out themſelves, yet I would have you manage them (as the holy Ghoſt here ſpeaks) with a ſpirit of joy. I will give you three or four things to help, raiſe your hearts to ſuffer, and to ſuffer long, and all along with joy.

1. You ſhall be the death of inſolent wickedneſſe; It ſhould be the joy of a child of God to ſuffer long, to kill the leaſt ſin, 'tis ſo killing to his father: how much more to kill a *Goliah*, that is up in defiance againſt him. You ſhall kill wickedneſſe in armour, wickedneſſe with a brazen face; wickedneſſe with a head-piece, back-piece, belly-piece; wickedneſſe wrapt up in Iron, in Armour, from head to foot; wickedneſſe grown ſo wicked, that thinks ſhe hath made her ſelf Musket-proof, Cannon-proof, againſt the Almighty. Should it not joy a man to ſuffer long, to kill ſuch wickedneſſe, to kill wickedneſſe that thinks to out-live all goodneſſe? Wickedneſſe that dares God, tears God; ſwears, curſes, blaſphemes, at every word; wickedneſſe ſet all on fire of hell: ſhould it not joy a man to quench ſuch fire with his bloud? Should it not be a joy to a man to put forth an Arm to caſt out devills, though he never pluck it in again? Should not a Chriſtian make it his honour, his joy, to make devils ſubject to him? To make inſolent wickedneſſe aſham'd and return? Or ſwell and break and hang it ſelf? Should it not joy a man to ſuffer any thing, to kill a devill? Legions of devils? Principalities and powers? Scarlet wickedneſſe? Wickedneſſe grown ſo high, as ſcarce ever

was

was in *England?* 'twas the joy of *Sampſon* to ſuffer any thing, that he might make wicked Nobles ſuffer, Scarlet wickedneſſe a never-dying Monument of ſhame; me thinks it ſhould make the moſt fleſhly fearfull ſpirit in the world joy, to ſuffer anything to help forward ſuch noble acts as theſe. To die in the proſecution of a juſt cauſe to the life, ſuch a death, is it not life? ſuch heart blood dropping forth, does not every drop give back a cordiall to the heart, from whence it comes? Such miſery, does it not create it's own joy? Can you not joy in ſuch ſufferings, as bring Cordials with them? Such ſufferings as are rather joyes then ſufferings, they have ſo much honour and glory in them?

2. You ſhall be the death of the kingdom of the devil thorowout *England*, thorowour the Chriſtian world. Some think the Throne of the Beaſt is in *England*; I beleeve, the life of the Beaſt, the life of all beaſtly wickedneſſe thorowout the Chriſtian world, depends much upon theſe wicked wretches which live in *England*: Is it not time then they were dead? ſhould it not joy any one to ſuffer any thing to ſend ſuch to their places? to damne up ſprings of wickedneſſe? to cut off the devils right hand? to pull down ſtrong holds of hell? Should it not joy a man to die dead, the deviliſh world, to die like *Sampſon* and pull down all the *Philiſtins* ſtrength at once? A bleſſing is pronounced twice in one Pſalm, to thē that take *Babylons little ones*, and daſh them againſt the ſtones: what bleſſedneſſe then, to them which take *Babylons great ones*, and daſh them againſt the ſtones? ſhould it not joy one to go about a bloody

work, to be ſo bleſſed, ſo particularly, ſo doubly bleſſed?

3. You ſhall be the life of Chriſts Kingdom: the life of his children, Ordinances, ſpirit, glory, thorowout the Chriſtian world: ſhould it not be the joy of a man to die, that God may live? 'twas the joy of God to die, that man might live; *God ſhed his blood*, ſaith the Scripture, to ſave the blood of man, and he did this bloody ſervice with joy, with *delight*, ſaith the *Pſalmiſt*, which notes an intention of joy: ſhould not a man gloryingly breath forth his glory and die, that Gods panting glory in *England*, may recover breath and live? who would not be ambitious to be his Saviours Saviour? *to bear up the pillars of the Chriſtian world?* as the *Pſalmiſt* ſpeaks.

4. The integrity of your ſuffering depends much upon your joy in ſuffering: murmuring ſuffering is ſinning, you wil ſuffer for this again. As God calls for the heart in doing, ſo in ſuffering; I cannot ſtand on this; let me conclude all thus, God owns the cauſe that you own: ſhould it not joy a man to march after God? you are willing to loſe your blood, and God is willing to ſpare it. The more backward you are to ſuffer, the more you will ſuffer; the more forward, the leſſe. Joy to ſuffer long for Chriſt, will ſhorten long ſuffering.

The

The twelfth Sermon.

COLLOSS. I. 11.

Strengthned with all might according to his glorious power, unto all patience and long ſuffering, with joyfu'neſſe.

EVery word in this verſe, hath it not been a ſweet flower to ſmell to? the whole is a bundle of Myrrhe. 'Tis a verſe filled with the pantings of a precious ſpirit, which are, to be filled with God: to have all, of that which is indeed all: all *ſoul* ſtrength, all *ſoul* wealth, *all might—all patience, all joy*; all Chriſt in fellowſhip and fruition, to do him all cheerfull ſervice, as long as life laſts.

There is holy ambition in Chriſtianity (i) to be greateſt in the Kingdom of God: *to ſit on Chriſts right hand, as he ſits on his Fathers right hand; to have all power given unto us, to do all works well which are aſſigned to us, as he did; the whole ſoul to lie in the boſome of Chriſt, and ſo to be All in All, and anſwerably all, unto all; all in point of power, patience, joy, ability, and cheerfulneſſe unto all duty.

* In the Kingdome of grace.

O how good, a good heart would be all good; all good in the worſt condition: grace would be abſolute, grace would have all grace, that all the world may ſee nothing in her but like her ſelf, in the loweſt condition: a man in Chriſt would be all in Chriſt, all unto Chriſt; out-ſide, in-ſide, whole man, whole man Chriſts with joy.

I.

1. Things have their inſtinct: ſtones fall downward, and they fall as low as ever they can, to get to the very center if it poſſibly may be: ſo ſparkles flie upward, and they aſcend as high as ever they can, to get into their own heaven if it may be. *Eagles* flie high, and come as neer the Sun as they can. Grace hath its inſtinct; it aſcends, and aſcends as high as ever it can; would come as neer the Sunne as 'tis poſſible; 'twould be *like him*; 'twould ſhine in a dark world, in a dark night, in a deſolate condition gloriouſly, as he did. A Chriſtian would be all of that nature, of which he is ſo little: he would be in all conditions himſelf aboue himſelf; a Chriſtiã in ſtate, when a man in no ſtate.

2. Things have their ſenſe. Senſes are greedy; they are never ſatisfied, they ſtill cry, *Give, give*; the eye is not ſatisfied with ſeeing, nor the ear with hearing, nor the mouth with taſting; ſo grace, 't'as it's inſtinct; yea t' as more: 't' as ſenſe: grace can ſee grace, grace can taſte grace, grace is ſweet to grace; the new man can ſavour the things of God. A Chriſtian can deſire as he taſtes; pants, and prayes, as he feels; he pants for flagons, he feels drops ſo ſweet; for water brooks, he ſees little ſtreames ſo pleaſant; Gods children are very craving; the more receiving, the more craving; receptions are ſo ſweet, ſenſe is ſtil egged on divine ſenſe, devinely exorbitant, never ſatisfied: it cries give, give all: all ſtrength, all patience, all joy. The crying of a Babe, is after all that the breaſt wil yeild; yea, after all that both breaſts wil yeild; after all that a Saviour hath purchaſed and made giveable.

3. Things have their reaſon: man moves *ex judicio*,

dicio, he diſcourſeth worth, and ſo makes out. Pearles are no lumber; Silver and Gold, no lumber but treaſure, pure treaſure; I would I had my houſe full of theſe, ſaith he. Reaſon hath found out, & pitcht upon worth, and this makes deſire mighty vaſt; the man would have all, tis ſo good, 'tis ſo precious, ſuch meer treaſure. The new man is of the cleareſt reaſon of all men: he diſcourſes worth at a greater height then any man beſides, and ſo makes out. He looks with a very piercing eye upon every thing; through Pearls, & through Gold, though the hardeſt things to be pierced, & findes out exactly what they are, and calls them exactly as they are *corruptible things*: Grace only goes for Iewels with the new man; in theſe only no loſſe, no lumber; in theſe onely no vanity, no vexation; in theſe, God; ſo much of theſe, ſo much of God; all theſe Iewels in my boſome, and all Chriſt, all heaven there. Thus the new man diſcourſeth worth at a mighty height, & makes a very exact judgment go before, and then a very vaſt deſire and endeavour anſwerable to follow after: give all, of that which is above all; of that which wil make me above all, in the loweſt ſtate: give me *all might*; *all patience*, *all joy*.

Things have their rule, and ſo muſt be proſecuted. Things earthly have their bounds: things heavenly, none; neither poverty nor riches, when one praies for earthly things: no poverty but riches, not ſome, but all when one prayes for Chriſt; this is the rule. The meaſure is no meaſure; the ſtint is all, *all might*, *all patience*, *&c.* All pains, all prayers must all run out at this height, for all grace, or they wil run all too low, below their rule here in my Text. 4°

The world is damnably beſide this rule: examine your reach, what do you graſp after? after what do you open your hands, and your mouths wide? which way lies your ambition? your covetouſneſſe? to have all the world, or all Chriſt? to have much honour, much wealth, or much grace? to be *all* within your ſelves, or to be an *all* in and unto Chriſt?

Fallen man is a greedy creature, as Bankrupts uſually are; he has loſt all, and he is graſping for an *all* again. Know your ſtate: 'tis wrong, 'tis wretched: obſerve the greedineſſe of your heart, and which way it lies, or your ſouls wil be loſt in an evil covetouſneſſe. Two things make up an evil covetouſneſſe, when a man deſires *illicita ſimpliciter*, or *licita illicite*; Things forbidden in themſelves, or things forbidden ſo; to make nothing *all*; vanity chief. * You ſeek great things to your ſelves, doe you ſeek great things for your ſouls? every man is graſping after much, after a little *all*: tell me What it that all?

* Earth, Heaven, Earth, all.

'Tis a loſt man, that obſerves not which way the ſtrength of his ſoul works, and ſpends it ſelf. 'Tis horrible wickedneſſe, to let a mans ſtrength paſſe unnaturally from him; to let his precious ſoul ſpend its reins in a bed of vanities. A mans ſoul waſtes it ſelf unnaturally, when it works greedily towards any thing but Chriſt, & grace. There is more done to this man, then he will beleeve: 'tis a man 'et looſe to the creature, for not taking pleaſure in God. When a man cannot finde enough in God to make him his all, God gives up that man to ſome luſt, to make nothing all: affection flies out ſtrongly, fearfully now: behold a man

man ſick of love to a lie! a man that will kill himſelf with love to an harlot!

'Tis one that bears his judgment already, conſcience wounds, kils this man daily, for burying love in a dung-hill: for proſtituting his glory to baſe earth. God *vexes this heart*, as the expreſſion is *Ezek* 32.9. *I will vext the heart of many people &c.* God is a vexing God to the heart of an earthly man; he wakes, ſleeps, eats, talks, laughs, with a ſad reſtleſſe ſoul: he ſleeps, but his conſcience wakes: hee riſes, but his heart is down: 'twould be loaded with thick Clay, and 'tis loaded with a witneſſe: Ah Lord! has not the Earth enough, that cannot bear up his earthly heart, 'tis ſo heavy?

This ſoul is in a deep Conſumption, far gone from God; if any thing will fetch him back, 'twill be to conſider his folly, and how favour ſtill waits to be gracious to him. All earthen Ciſterns are crackt: what folly is it to ſeek for all in that which will drop out all? Things cannot hold much, things ſhall not hold much, which you too much bend after. All is loſt, when the World is made all: Death is in the Pot, when you are taken with the Broath; the Birth-right is as good as actually gone, when affection is ſo ſtrong to Pottage. Ah wretch! Thou haſt loſt thy ſoul to gain the World.

If this will not fetch back the Prodigall, this added, will; or nothing. Favour yet waits. A Soul that hath been a great Traveller in the World, that hath gone through the vanity of the Creature, through ſtrength of deſire & curioſity, may return to Chriſt and be welcome: 'twas the

Prodigals caſe; he had ſpent all, waſted prime love, prime ſtrength, ann then returned, and God accepted. 'Twas likewiſe *Solomons* caſe. Love turned at a low ebbe, it met with Love. Inclinations of heart are dear to Chriſt. Smoaking flax is not troubleſome to his eyes; he wil ſtoop and blow it, to make it flame. Chriſt is taken with a ſinner, whenſoever he begins to pant after him. Beſtow love upon Chriſt when you wil, he wil meet you; or what Love you wil, he wil out-love you. Promiſe to your ſelves what you wil in Chriſt, you ſhall finde it and more: make a God of Chriſt, you ſhall finde him ſo; make him all, and you ſhall finde him all; more then all the World beſide.

But take this item along with you, A Soul in extremities cannot laſt long. Paſſion ſtrong to the Creature, wil provoke much, and conſume ſpeedily; what is done therefore in point of remedy, muſt be done ſpeedily, or the Soul is loſt: a Soul a Fire to the Creature, muſt be ſnatcht as a Brand out of the Fire; 'twil ſuddenly be conſumed elſe; A Soul poſting to Hell, wil quickly be there. Gredineſſe ſurfets; ſurfets makes quick diſpatch: Death is at the door, when the ſoul is exorbitant; the Creature is now made a God, God wil not now endure nor forbear longer. Let exorbitant Souls think of this, and think what they have to do, and do it.

The end of the firſt Verſe.

The

The thirteenth Sermon.

COLOS. 1. 11, 12.

——Long ſuffering with joyfulneſſe.—
Giving thanks to the Father, &c.

STand at the end of one Verſe, and look to the beginning of another, and you wil ſee what is the property of divine joy: It ſets out the ſoul for heaven; *It makes a very aſcending frame of heart:* It tunes and winds up every ſtring to praiſe God—*With joyfulneſſe*—*Giving thanks to the Father, &c.* Doct.

As the Sonl has its Divine advantages, ſo it mounts: as the body hath its advantages, ſo (you know) with facilitie it vaults and leaps. Joy is a ſoul lifted up by God, 'tis the ſoul upon Eagles wings; the ſoul eaſily mounts Heaven-ward, when God lift it. As ſorrow is Gods caſting down the ſoul.—*Why art thou caſt down, O my ſoul, &c?* And then the ſoul is fit for no duty, diſadvantage is ſo ſtrong upon it; ſo joy, 'tis Gods lifting up the ſoul; upon this advantage it can do any thing, go up hill with eaſe, mount to heaven facilly. Joy, 'tis Gods giving wings to the ſoul, to flie after him. A ſoul winged by God, will mount as high as God, as high as the higheſt Heaven, where God is: 'twill after God from favour to favour; from buſh to buſh, as young Birds do after the old one, when they are by the warmth of the old one fledg'd and can flee; as ſoon as the old one hath feathered and winged them by warmth, they after him from twig to twig, from tree 1.

tree to tree, and hang about him. So doth the soul as soon as warm'd and winged with joy from God, make after him to heaven with praise, let disadvantages be what they will. You cannot keep young ones in the nest, when once feathered and winged; no more can you keep the soul from ascending to heaven, when warm'd by God with Joy.

2. As the soul is in divine strength, so it ascends; smoaking flax goes up to the lower region, flaming flax goes higher, and is far more mounting: joy 'tis flaming flax, 'tis the soul in a blaze; a great blaze ascends very strong and very high, as high as heaven, into the very presence chamber of the King. Things mount as they are in spirits: joy 'tis a soul full of the holy Ghost, one spirit in the bosome of another; a soul captiv ted in Christ, cannot but go where 'tis carried: every heart Christ takes, hee carries home to his Father with joy, magnifying love revealed—with joy, giving thanks to the Father, &c.

3. As the souls gets of God, so it ascends to him: when it gets most of him, it ascends most and best to him. Joy 'tis Gods coming down and filling the house: as you read of the devills comming down, that expression notes his extraordinary working, in and by the children of disobedience: so notoriously, as if he were in person present here, and had no other residence but in their hearts, no dwelling but here, as if hee had removed his shop above in the Aire, and brought his tools and black family down upon Earth: so joy 'tis Gods coming down. I cannot borrow a fuller expression; 'tis God extraordinarily present,

sent, and working in the hearts of his people, as if he did make Heaven it self descend, and bring down all the glory that is above, and set it in the midst of man. God thus working in man, such works work out, work up very high; Ordinary works may be vail'd and hid, extraordinary cannot; they will break out, ascend and publish themselves in the ears of the Author: these are works so wrought, as made alive, and with legs to go home again, and acknowledge their father; so are all Graces when divine joy takes them, made alive and ascending home, to acknowledge their Father——with joyfulnesse,——*Giving thanks to the Father, &c.*

4. I have said something for the soul, I will say something for graces, to hold out the truth of this point to you; *That joy makes a very ascending frame of heart.* As graces grow to maturity, so they make home. Joy, 'tis grace grown up, grace grown tall, to mans estate, to maturity of knowledge, to maturity of expression. Joy knows her father, which no childe else in the soul doth; can own her father: Joy is strong, she can, she doth necessarily extoll and lift up her Father —*with joy——Giving thanks to the Father, &c.*

5. Finally, for I will name no more things of this nature: As things are in purity so they ascend. Nothing so pure as divine joy; 'tis the meer reflection of Sun-beams, the resplendency of Gods smiling face. Sun Rayes and Beams go forth and then reflect back again, warm the Earth, and then back to Heaven again: so do the beams of Gods Countenance, warm the cold heart of man with joy, and then these and the soul too back to God

God again —— *with joyfulneſſe* —— *Giving thanks to the Father*, &c.

Uſe. You ſee the nature of divine joy, it makes a very aſcending frame of heart, it ſets the ſoul upon wing for Heaven, it makes cripples leap and praiſe God. What is the nature of your joy? Doth it make you flie up, or flie out? Doth your joy make you wantons, or puritans? Tis a paſtime to fools to do wickedly: many are worſt, when merrieſt. Ah Lord! what baſeneſſe do many belch forth, when their hearts are upon a merry pin? How proudly! How uncleanly! How looſely do they ſpeak and do! If there be any joy in hel, 'tis this certainly; the devil lifts up that heart that thus joyes, that in joying lifts up it ſelf againſt God. Curſed is that joy, that makes God ſad. Curſed is that joy, that leads to weeping and wailing and gnaſhing of teeth: In a time of joy (as you make it) I am come to ſpeak of joy; 'tis a good hand of providence ſo to order our way: I wiſh I could ſo handle this point of joy in this time of joy, as to make you all to look wel to your joy.

It fell out to be an Eclipſe that day this Sermon was preached: Chriſtmas Eclipſed Sunday; twas very ſad to behold, to tender hearts.

Time wil not ſuffer me to ſay much: I can onely ſay this, Watch your hearts, a looſe time is come, 'twil ſuit wel with looſe ſouls: you wil ſee many damnably merrie. Carnall creatures wil leap out of their skin, out of their ſouls into hel, when their bellies be full. Bellie-gods, ſet a knife to your throats, have a care of your ſouls; as you love your ſouls look to your joy: eat and drink and riſe up to play, and not riſe up to pray and praiſe God, and your Table wil be your ſnare, your death. Your brethren have too little

wil

wil you eat too much? Your brethren fasts, wil ye feast? Your brethren bleed, will ye wantonly sport? They are kill'd with grief, wil ye kill your selves with joy? What a strange Kingdom shall we render our selves to be, in the sight of God? Some bleeding and groaning, and some surfeiting and chambering; some reeling and falling with deadly bullets in their sides, and others reeling and falling with too much drink in their bellies; some wallowing in the field in blood, and others wallowing in the streets in vomit. Ah Lord? wil not this make vengeance smoke against *England?*

Christians and sinners, I am afraid of these profane dayes: *Jobs* fear respecting his children, when they were going a feasting, is strongly seised upon me, lest you pul your houses about your ears, by carnall and unseasonable joy. I charge you all, by the dreadfull coming of the Lord Jesus, whose bloodie sword is drawn in the Land, and set at your brests, that your look to your joy in this sensuall season, and make it divine. Let your laughter be turnd into weeping, as the Apostle speaks. if ever that were seasonable, 'tis now. Some can smile and weep, 'tis a comely countenance now: if you can so joy now, do. Remember God when your hearts are chear'd: remember the afflictions of *Joseph* in your bowls: what a wonder is it, that this cup of Beer is not a cup of blood! thus lay your hand on your brest. In your chief joy forget not your selves, forget not your brethren; forget not God, lest God write up your wickedness on the walls, in your consciences, as he did belluine *Belshazzars*, and

make

make your souls ring of your unseasonable joy, to the day of your death. *Germanies* wicked feasting, tis deadly cured; their great drinking, is turn'd into great bleeding; their great feasting into famine. Be instructed *England*, bee instructed: so else will be the deadly cure of thy excesse.

You observe dayes and *good times* (as you call them.) I am afraid of you: observe your souls, observe your joy, how holy it keeps these holy dayes. These holy dayes are betraying dayes, they are the devills snare to thousands: how many thousands have more wrong'd their souls, in these few dayes, then in all the dayes of the yeer besides? and yet this soul undoing time, must be call'd *a blessed time*. Our wickednesse upon this blessed time, hath brought many a curse; our evil joy, much grief: if we shall yet continne it, when shall our grief end? The devill hath many snares for the poor soul of man, but they are worst which are wrapt up in joy; least discerned, but catch most, and kill deadliest. Slips in mirth and in joy are pleaded for, the devill hath enough now; the man doth the devills work, the devill may keep Christmas holy-day too now, if he wil, his work is done for him. I am led to brand a bad joy: I am commanded by this point in hand, to stigmatize all joy that is not divine, that maks not ascending frame of heart: I will do this in three or four things briefly:

1. Bad joy hath this grand evil in it, *It strips God of all.* No evil carries the heart so totally from God, as evil joy: it carries away the heart, and every heart-string; *The soul, and, all that is*

within

within, as that full expreſſion of *Davids* is ; the ſoul, and all within ; the body, and all without, every ſinew and nerve are ſet intenſely awry, when joy is awry. A man is very heartily wicked, very totally wicked; every faculty, every ſinew ſtretch themſelves to ſin, when ſinfull in joy. There be many ſacrifice to the devil, but none ſacrifices ſo bountifully to the devil, as joy doth, when corrupt : ſhee ſacrifices *totum universale*, *totum particulare*, all in generall, all in particular, all the man, all the joints, nerves and ſinews o the man, to the utmoſt ; All the blood, all the ſpirits in the blood; all the ſpirits generally throughout the whole ſtate, doth bad joy ſet a dancing after the devil, ſo that God hath nothing left him in this man. A merry devill joſtles Chriſt out of all.

Bad joy hath this ground evil in it, *'tis ſtiff-necked*. hardeſt of any to return, to be reclaimed. A mans joy commands all. and is all, and wil be all, to the heart. A man is moſt hardly brought to part with his joy. What is ſo dear to a man as his joy, let it be what it will ? 'tis his Heaven ; the ſoul and Heaven are inſeparable, they are ſo identified, ſo one in another above all other things. Joy and the ſoul are more identified, more one in another, then the ſoul and any other paſſion or thing whatſoever. 'Tis almoſt impoſſible to ſeparate things which are ſo neer, onely the power of God, which can do any thing, can do it. Hence 'tis, that 'tis ſo hard to bring a man to leave ſin, when his ſoul hath found out joy in it, when the ſinner can make muſick to himſelf in his ſins, when the ſinner by art hath made an inſtrument 2.

instrument of his sin, a Lute to play upon, and delight his senses withall; Joy, 'tis a fragrancy made from many flowers, with much picking, chusing, and composing of flowers; 'tis honey gather'd with much art, from much variety: the soul is not easily brought to put that by, which it hath so spent it self for, and so laid out its utmost art and skil after. Bad joy, 'tis the soul in the arms of the devil, he holds fast; 'tis the soul in the bosome of the devil, two evil sprits dear each to other, making their felicity in and of each other; evill spirits endear'd are harder to part then evil bodies.

3. Bad joy, 'tas this grand evil in it; *'Tis the completion of evil:* 'tis wickedneſſe full: sin grown old, out liv'd all vertue, yea, out liv'd all conscience; for til conscience was quite dead, bad joy could not live. Bad joy is an evil that hath conquer'd vertue, truth, conscience. God; and triumphs in this victory: all the tone now is, *hang sorrow*, and yet hell now gapes for the man, and never so wide as now. Sinne may be grown old when the man is young, 'tis many a young mans case, the Lord knows, nothing mature in them but sin, as you may see by their joy and triumph in it; fit for hel, ere they come to age to be fit for their patrimony.

4. Bad joy, hath this grand evil in it: *It sets the soul very neer wrath*; at the gates of hell, knocking to go in. Evill joy 'tis a Malefactor upon the gallows, there is but a step between him and turning off: *The triumphing of the wicked is short*, when once a sinner begins to triumph, he has but a little time to live. Seest thou a sinner laughing? stay a little, the next change of countenance, will be

Job 20. 5.

weeping

weeping and wailing and gnaſhing of teeth. You ſay of ſome notorious perſons, That the gallows groans for them: when you ſee a man notoriouſly wicked, joying and triumphing in ſin Ah Lord! Hell groans for this man, hell opens for this man, in a moment hee will go down to the pit. Wee leave him there, and conclude.

The fourteenth Sermon.

COLOS. I. 12.

Giving thanks to the Father, &c.

THankſgiving (according to the ſence of this and others Texts) *is a divine return of divine love:* Tis a Sea going forth into all the veins of the Earth, and returned again to its ſelf by Rivers and ſtreams. God is infinitely out here below, and yet all upon finite man, man is to make a return of all, and in gods own coine; love, for *love:* to make Gods own doings and dealings, acknowledge him and own him; all to love the Creature, reſpecting body and ſoul, in proſperity and adverſity to call him Father: *Giving thanks to the Father.* *Defin.*

Man is the mouth of the Creation, to make all the works of God ſpeak, and acknowledge their proper Author; all the power, all the wiſdom, all the love that is in them, to God as their Father. Every creature hath a rude ſpeech to this purpoſe of its own: that is, as Gods own glory, gloriouſly revealed in them, ſenſibly ſpeaks forth himſelf. But man is formed intentionally, and very tranſcendently

ſcendently to this work; to ſpeak not rudely, but divinely, accurately; to make power ſpeak, and to ſpeak to the life: wiſdome ſpeak, and ſpeak to the life: every mute Creature and action, and all the love that lies mute and ſilent in them, to ſpeak out and proſtrate it ſelf, to God as its Father. *Giving thanks to the Father, who hath made, &c.*

All things in the World, in the Heavens, in the Earth, in the Sea, have Gods mark upon them, as his goods; as great Merchants ſet their mark upon all the goods which are theirs God hath not left himſelf without witneſſe, throughout the Creation: Now thankfulneſſe, 'tis a going from creature to creature, from work to work, to find out God, his mark, his image and ſuperſcription: To whom doth this belong? To whom that? If the eccho be to God: why? give unto God the things that are Gods: If this Creature of action, be ſo far, ſo mute that it cannot ſpeak, nor call God father, I will for it, ſaith a thankfull ſoul: let God have all his own, let him wear his own glory himſelf, and none elſe; Father all love, to all things here below, temporall love, eternall love upon him. *Giving thanks to the Father who hath made us meet, &c.*

Thankfulneſſe is a making every thing that is good, to cry Abba Father to God: every thing that is good, and all the good that is in every thing: what is ſimply and totally good: what is ſubordinately and finally good, good in its end, as troubles which prepare and fit for Heaven: what good is in the ſtaffe? what good is in God? what good is in good, and what good is in evill? Thankfulneſſe goes a fiſhing and gathering for

love,

love, every where, and to every ones door; to hell door, to Heaven door, to present it to its own Father, *Giving thanks to the Father who hath made us meet to be partakers of the inheritance of Saints in light.*

Thankfulnesse, it is Gods faithfull regester. 'Tis Recorder to the great City above; it hath an admirable memory, nothing dies that love doth; 'tis a grace which layes up doings, sayings, yea, whisperings of love in the heart, many yeers, and ponders them every day, every hour, and keeps them alive, and as fresh and fragrant in the soul, as if but now done. She writes love, as he writes beloved, upon the Palm of her hand; shee is never forgotten, nor never forgets; she remembers dayes of old; dayes of love, though never so old, are new. Thankfulnesse makes mercies live as God lives, *for ever. His name is had in everlasting remembrance, &c.* By whom? By a thankfull soul, by none else. There is no grace makes Chronologie so exact for yeers, for dayes, for hours, for all circumstances, as thankfulnesse doth. How long God hath been a Father: in what condition a Father, in what manner and measure a Father; to what end a Father, to bestow an inheritance; what inheritance for kinde, for situation; whether in darknesse, or in light, she exactly records all. *Giving thanks to the Father who hath made us meet to be partakers of the inheritance of the Saints in light.*

Thankfulnesse, 'tis Gods bountifull paymaster: 'tis a return of Gods own with advantage; his favours, and mans heart in, over and above, for Gods favours. A thankfull man cannot nakedly return fatherly love; he bindes up his heart in his

acknowledgements; he bundles up blessing, and bundles up his soul in them, and so carries them all together to heaven. *All his benefits, and all my soul, and all that is within it,* let them all go together to heaven, to make an offering of thanksgiving. Let the Ark go home again, but no by means let it go home empty; send costly pictures of Gods delights home with it, *golden* Emrods, *golden* Mice: let Christ and love revealed in my soul, be returned by my soul home again, but let them not be returned empty, sayes a thankfull man; let me picture out and engrave Gods kinde dealings in my heart, and so send divine favours & heart together, home to heaven: yea, if I had ten thousand souls, ten thousand Jewels more precious then that inmost Jewell of all in my brest, let that love which hath made it self my father, and made me out an inheritance, as a childe, and me fit for that inheritance, have all. *Giving thanks to the Father, &c.* Understand this to be a heart speach, a soul breathing, an intense to all soul breathing, heavenward.

Thanksgiving 'tis a presening God with his own; with all his own: — *with thine own have we offered unto thee,* saith *David* in his thanksgiving: *wisedome, might, are thine, all that is good comes of thee.* A thankfull man hath no good thing of his own, 'tis all Gods that he has; his wisdom, Gods; his strength, Gods; every good thought of God; to to do, to will good, of God; whatsoever he has, whatsoever he is, is grace — *by his grace I am that I am:* this is the naturall language of a thankfull soul. All good in me, all good that comes from me, is of him and through him, and therefore all

shall

ſhall be for him: inheritance, fitneſſe for this inheritance; all felicity, all that belongs to felicity, have uo naturall, but a divine Father. Giving thanks to [*the*] Father, &c. Tis an expreſſion κατ' ἐξοχήν, 'tis a breathing out of all, for all, to him that is All. Gods fathering of man, hath all favours in it, all favours have two parts, an inheritance, and fitting for it, and both in this Text, and both taken up with one hand, to wit, with thankſgiving, and lifted up as high as heaven.

Thankſgiving, 'tis a ſpirit ſtill upon the wing, riſing and aſcending to heaven from every thing; never at home, but at heaven; 'tis a very low thing, that he cannot riſe from as high as heaven: he eats and looks up; drinks and looks up; looks down, and looks up; whatſoever he looks upon, he cannot look off God: whatſoever he ſees, hears, taſtes, ſmells, he takes wing from, and goes bound in ſpirit for heaven — *whether ye eat or drink, or whatſoever he doth, he doth all to the glory glory of God.* Thankfulneſſe is an Eagle-grace, whoſe game lies all in ſoaring and mounting towards the Sun: 'tis a ſoul ſtill travailing from earth to heaven, from the creature to the Creator: 'tis he that brings tidings to heaven ſtill of the loſt groat, of the loſt ſheep of the loſt Son, of what of Gods was loſt, and is found here and there, in this perſon and that, in this thing and that, which makes that tranſcendent joy above: 'tis a man whoſe minde runs upon God (as you have ſuch a phraſe) nothing but God is in all his thoughts; he is loſt in love, and can finde no way out, but by breaking out to heaven. *O the depth of the riches both of the wiſedome and knowledge of God, &c.*

Thankfulnesse doth presuppose admiration: a minde over-matcht with matter. The soul is big with admiration as it can go, ere it kindely and naturally brings forth thanksgiving. A little makes a thankfull man admire much; the least of Gods mercies, O how great 'tis to a thankfull soul? A thankfull soul sees nothing but wonders; bread a wonder, a crum of bread in his mouth a wonder: clothes a wonder, any rag on his back, a wonder: any whole piece in his flesh, in his spirit, in his estate, in his name, a wonder; O how big are all a thankfull mans mercies, and how little he? how tall and proper every mercy, and what a dwarf he! How good is every piece, but the middle piece! what a worm is man, and yet how used by God above a man, set *little lower then Angels*! What a nothing, what a worse then nothing is man, and yet what an all is God to him! these two wonders make a third, to wit, a dead heart alive, and leap as high as heaven. *Giving thanks to the Father who hath made us meet, &c.* You see thankfulnesse hath here a great many wonders in her eye, and this stirs her, —*Who hath made, and made us*: and made us, what? why *partakers of an inheritance*: what inheritance? why an *inheritance of Saints*; Where doth it lie? why, wonderfull strangely, as high as heaven; in light admiration (you see) is the naturall mother of thanksgiving, giving thanks to the Father, Who hath done all these and these favours for us.

Finally (for I will name no more things about the opening of this Doctrin, though it were worthy long dwelling upon) Thanksgiving 'tis the proper work of a Christian, and the naturall work

work of an Angell. A Chriſtian is organized above all men, ſweetly to tell God, his own: he can dive deeper, aſcend higher, run faſter and further after God, then all the lower world beſide. 'Tis proper onely to a Chriſtian to ſee love, taſte love, which are the ſtrings onely which thankſgiving makes muſick upon; ſhe can play nothing but love leſſons. No man is divine but a Chriſtian, all others are but ſenſuall, and to be ranked with bruits in point of thankſgiving, for they give as good praiſe to God for any thing they have as any carnall man, and better. *Bruits* cannot ſpeak, but their bodies really anſwer their end, which is reall thankſgiving, for what they have and are. 'Tis a reall return of all, for all. A carnall man can ſpeak *God I thank thee &c.* But neither tongue nor hand, neither ſoul nor body anſwer their end, and ſo man makes himſelf an hypocrite, which a beaſt cannot do.

The waves clap their hands (ſaith the *Pſalmiſt*) many carnall men do not ſo much in point of thankſgiving; the beſt of them can do no more. All *inanimata*, and meer *animata*, they are onely Creatures *adextra*, reſpecting thankſgiving, they can onely clap their hands, and clap their wings, and all carnall men can do no more; theyr creatures onely *adextra*, reſpecting divine works; what they can do at theſe is onely with their hands, and with their tongues, clap their hands, clap their breaſts, and lift up their eyes, which ſome *Bruits* will be taught to do in time.

As thankſgiving is the proper work of a Chriſtian, ſo 'tis the naturall work of an Angell, their breathing is divine praiſing: they are ſpirits of

honour waiting upon the King of Glory; their place and their shape is for transcendent melody: the advancing of infinite love is all their work, they speak nothing else, do nothing else, nor can do; as the works you do naturally, you do necessarily; you breath and you can do no otherwise. They are just under the Line, love shines mighty hot upon them; with full face, with perpendicular Rayes, that they are in a continuall rapture, which necessitates heart-lifting and leaping, and nothing else and makes *Hallelujah's* all their language. They are taken up with returning what they hear, see, feed, taste, and live in, and live upon. The result of all is, this thanksgiving is a divine returning of divine love: a rendring to God as we have received, as that expression concerning *Hezekiah* is; 'tis said he rendred not, or as it is in the Originall repayed, not according to what he received; which is a full and a lively definition of thanksgiving.

Use. Let us all mourn and take on, wee are all behind hand with God. The Christian world is become bankrupt quite broke, makes no return to God of his love, he is issuing out processe to seize upon body, goods, life, and will be put off no longer: Bloody Bayliffs are abroad for bad debters, all the Christian world over; Christians are broke, and make no return, God is breaking of all. He cannot have what hee would have, what hee should have, he will take what he can get, for money he will take goods, limbs, arms, legs, he will have his own out of your Skin, out of your blood, out of your bodies and souls: he is setting the Christian World, as light and as low as they have set his love.

love. Ah Lord! what a time do we live in? Long suffering is at an end: mercy wil be righted by justice, justice will have all behinde, 'twill be paid to the utmost farthing; 'twill set abroach your blood, but 'twill have all behind. *England*, look to thy self: how much hast thou received? what hast thou return'd? here is but one thing will undo thee, O *England*, to wit, ingratitude, not returning as thou hast received.

There be three or four things which broadly speaks *Englands* ingratitude. *Great favours overlookt*; So great things scarce in any age as in ours, hath God wrought, yet what impression is there to be found in any mans heart? Works are great, and yet make but little impression; as fast as wrought, dead: 'tis deadly ominous. Tell me, Are your hearts in aflame of love? doth heaven ring with your praises? have not, do not the dealings of God challenge this of everyone? The dealings of God with *England* carry a sweet face of love, and their inside seems very killing and judiciary, they leave all hearts so flat and so low, at such a desparate losse still, as if nothing were done: the greatest Victories, the greatest deliverances, keep up the heart but a day, but an hour. Our favours are great, but work not answerably. There is no one thing more sad in my observation: they are great onely to look upon, not great in their efficacie and power upon the soul, which may make you all look about you,

The buildings of great desolation appear, *The Lord pitty thee, England, The Lord pitty thee, England.* We grow cold, under the Rayes of fervent love; dead, and nothing will keep us alive. The

Revelation

Revelation of great love, made us a little warm for a time, and lifted up our hearts a while, high; & now they fall deadly faſt; 'tis deadly preſaging. If nothing will keep up the heart, all will down, al muſt neceſſarily down. If *Ely* cannot keep up his ſpirit, he will not keep up his perſon; if the heart bee broke and down, the neck will be brok too ere long, and all down: a ſinking ſpirit, preſages a ſinging ſtate. Every mans heart ere while, was at his mouth leaping, now 'tis at their heels running: love unto miracle will not keep us alive, nor keep up our hearts and hands, to magnifie God: what deſolating ingratitude is this? Every one looks heavy, ſpeaks heavy, ſighs heavy, ſcarce one magnifying God. What ſhall I do, ſayes one? What ſhall I do, ſayes another? Why what does God do? eye him, do your duty, follow after him with praiſe, or you will murther your ſelves, and many more.

2. A ſecond thing that ſpeaks broadly and ſadly, *Englands* ingratitude, is, *Concurring and aſſiſting providence checkt*: A willing God to do great things for his people ſleighted. Love works richly we work poorly: we let Love die in travell at our door: we are likely then, to make a goodly return of love, are we not? wee are lazily making our ſelves ready, when love calls and puts in her finger at Keyholes, and crannies, gloriouſly to us, which is groſſe ingratitude, and for which the Church was heavily judged, with a departure. We take not Chriſt by the hand, when he ſtretcheth it out to us; wee do not welcome Chriſt, as he comes ſmiling, and with a countenance like *Libanon*, towards us; we do not bleſſe, kiſſe, and embrace

brace him, when hee ſhews his face as an Angel: greater unkindneſſe and ingratitude can there be? We let mercies, great mercies, melt away in their own greaſe, and make nothing of them for Gods glory, or our own good; as if great favours coſt God nothing, Gods people nothing, nor were worth nothing. Heaven opens again, and our eyes are ſtill ſhut. God makes his glory paſſe by us, and we let it paſſe. Green mercies, raw mercies, halfe mercies, baſtard bleſſings will content us, when full favours, mature favours, admirably, profer'd. We check a bountifull God, a willing Father; Is not this baſe ingratitude? we ſleight full love, when fully profer'd; a plaint of renown when profer'd, in away of renown: Is this to return full love, fully? to kill it in travell? to ſtrangle it in the womb? Becauſe the man-childe makes pangs and throws, therefore weary of travell and any peace, ſo but an end of this War; any Reformation, ſo this corporall deſolation were but ended: O baſe *England!*

A third thing that broadly ſpeaks *Englands* ingratitude, is this, *Gentle corrections unobſerved.* 3
Who obſerves how tenderly the bloody ſword is manag'd in *England?* How in the midſt of juſtice, God remembers mercy? Who is taken with this? how many hearts doth this raiſe to follow God with praiſes? What an Earth-quake Juſtice makes in the joynts of the wicked! What a breſt-work in battle, mercy makes? To ſave the innocent! Few to reſiſt many: few to kill many! How ſparing of good blood, is our good God! How careleſſe of bad! How he doth drop in relief like *Aquavitæ*, when we are ready to ſwonne, things

things go so ill! How many hearts are taken, rais'd up, kept up, blessing God for this? Mercy exalts her self against; Justice, she leads and guids our bloody armies; Justice is but a common man, wounds and kils here & there, where mercie bids it. At most, Justice brings up but the rear in our Warre, she comes behinde and treads a little upon our heel, and bruises that, whiles she breaks the heads and necks of the wicked. O what Heavenly pillage every battell in *England* hath hitherto afforded! How much of God, how much Divine power, how much Divine wisedome, Divine love, to be gathered up! But who hath inricht himself, with this Noble treasure? Thy greatest mercies, O *England*, are but short liv'd: Thy tendrest mercies quickly die I like it not, shalt thou live, O *England*? God admirably saves us, we wickedly kill his kindnesse: 'twill kill us all, if not well look't to. God is full of bowels, we are brawny, 'twill not last so alwayes. God kill smalice, we kill love, what dealings are gentle, we groan under as tedious; too long, and too broad, too spoiling, too killing: who blesses God that *Englands* miseries are mild? That *England* is dealt with, far better then she doth deserve.

I have spoken more generally to the Land, I will speak more particularly to you, Christians. you have a great stock of love in your hand, what return do you make? I am commanded by this point in hand, to look after my Masters income, his great revenue of this lower world; rent day is come, and I am come to demand it: You were Lepers, are ye cleansed? How many return and give thanks; you were cast out to loathing, are ye taken

taken into embracing? What acknowledgement do you make? Infinite love is out upon you Chriſtians, how does it return into the boſome from whence it came out.

Ingratitude makes great guilt, and great breach: that heart will grow to heavy for the man, that cannot be taught to praiſe God, to ſing new ſongs as God renewes his favour. Three incomparable things, are ſpoiled by ingratitude; Gods glory, mans peace, and increaſe of grace; he growes backward (as you have ſuch a phraſe) that is ungratefull: it turns all mans welfare into a conſumption: bis the thief that robs God and man, 'tis baſe faſeneſſe; Gods love and mans knit up in a Sack, and the mouth cannot be opened; all divine ſtirrings choaked't cripl'd, kill'd and deaded. which makes merily, and ſweetly, heaven-ward. Twere endleſſe to tell you the evills of ingratitude.

I will give you a word of remdy, and ſo conclude this point. The heart is in thankfulneſſe, as 'tis in truth. Thankfulneſſe is the vitall breathing, of integrity. A ſound heart arrogates nothing, but aſcripes all to God; hypocriſie is the worſt giver of all to another that can bee: truth is beſt at giving every one their own; 'tis her greateſt pain, that ſhe can do it leaſt, to him that is beſt to her. Integrity hath no other felicty, but to paint out love and carry it to Heaven, to ſee if God will own any art of hers, to make him glorious. All the complaint of integrity is, that favonrs are loſt upon her, that love dies in her boſome, and many made priſoners by her, ſo chain'd and fettered with an evill heart, that they cannot return to God that gave them. Integrity is 1.

ſtill

still sighing and panting to get up hill, with all Gods blessings on her back; Oh that I could carry all sweetly home again, that God lends me.

2. Secondly, as the soul is in life, so 'tis in thankfulnesse; heat is best at making upward. Truth is sometimes, much separated from life; zeal from integrity; an honest heart, but something cold and heavy, does not run well (I confesse) in Christian propriety of speaking but we will suppose this case, and speak on; let there be what integrity and honesty in the heart there will be, if there be not fervent love and life, warmth and heat, thanksgiving will be poor. Thankfullnesse comes the deadliest off, of any duty in a dead heart Some birds have longer wings then others; they usually flee highest which have longest: hee had need have a large strong wing'd soul, that is good at thanksgiving, the duty is so meerly & so highly heavenly. A cold heart can do but little at prayer, but just nothing at thanksgiving; you were as good go to string a stone and play upon it, as to make divine melody upon a stony cold heart. Defect in naturall heat, makes benummednesse to action, if you be benumm'd to duty, certainly there is a defect in spirituall heat: you are not warm enough at heart: a man is in thankfulnesse, as he is in strength of love: strong love will fall a limming out of Christ from head to foot acutely, his eyes are like, his hair like that &c.

3. Thirdly, as the soul is in Prayer, so 'tis in thanksgiving; as a man is in conscience to the means, so he is in assistance to the end: as a man is at one duty, so he is in likelihood and capacity to bee at another. Duties they are introductive, one leads into

into another; wee go from ſtrength to ſtrength, from the ſtrength of one duty, we are made ſtrong to another; the bleſſing of one duty leaves ſupply behind it, to bring on another higher. God ſteps in on a ſudden and lifts up the ſoul, when the man is upon his knees. A man does beyond expectation, when hee humbly caſts himſelf upon the means; when a Chriſtian cannot do a divine duty, let him come as neer it as he can, and Gods ſteps in and makes it out. When a Chriſtian cannot give thanks, let him pray, and God will turn a ſpirit of prayer, into a ſpirit of praiſe. Some are diſcouraged from prayer, they can give thanks no better; I come ſtill as a Raven, meerly craving; why; Do ſo ſtill, 'tis not impoſſible to God to teach a Raven to ſing.

Finally, a man is at thankſgiving according to an inward ſecret aſſiſtance and concurrence, which no man can expreſſe: as the ſpirit helps in prayer, with ſighes and groans which cannot be expreſſed; ſo in thankſgivings, with heart-liftings, and heart-raiſing, and raviſhing which cannot be expreſſed. Sailers to Heaven finde ſometimes a current, as Sailers here below do in ſome voyages; when the ſoul lights of this, it ſails apace, whether it will or no, with no pain: there are ſecret whiſpers from above; bunches of the holy-Land, taſtes of the powers of the World to come; theſe are above all to raiſe the ſoul, and to ſet all a praiſing God: as the ſoul is brought neerer Heaven, this duty becomes naturall. I ſee ſome very thankfull, and yet very poor, ſcarce any thing without to make Muſick on; ſurely, they have a mighty advantage within; there is one windes up, blows and

and breaks within, the instrument could never go, without any thing else, so, as it seems to do.

The fifteenth Sermon.

COLLOSS. 1.11,12.

Giving thanks to the Father, [who hath made us meet] to be partakers of that inheritance of the Saints in light.

OUr way is mountainous, every word is wonderfull high; we need wonderfull aid to do well: I again beg your prayers; I prize them above all parts, to facilitate and felicitate my way, make me and your selves happy in them: make wings for me to ascend to Heaven, my Text and worke lies all there. *Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the Saints in light.*

——*Who hath made us meet, ἱκανώσαντι* who hath made us *fit* or *sufficient*. *Idoneum facere*. Who hath [*made, &c. Vox creationis, terminus creandi est.* Tis a terme of Creation; *Grace is another Creation*: 'tis much out of nothing, much made from nothing, by nothing, but by him that is all. Giving thanks to the [Father] who hath [*made us meet, &c.*

*Creating & making, idem sonant ee Gen. 5. 1. Doct.

The Image of God in *Adam* was a piece of the Creation, a peculiar, prime piece, 'tis noted so *In the Image of God made he him, &c Gen. 5. 1.* The Image of God was the result, the ultimate, the glosse, the glory of the whole piece; the furthest reach

reach, the deſigne propoſed, the top of creating art lay in this, *In the likeneſſe of God made he man, &c.* This prime piece was loſt, deeply loſt, gene ration wil not reach it, regeneration only can: the reſult of generation is but mans image nakedly and no more: Gods image is a piece, that bears ſtill upon Creation. Who hath [*made*] *us meet.* 2.

One miſerable Creature brings forth another; no Creature makes another good; Men of gifts, have not this gift: men of grace cannot make gracious; The skilfulleſt man cannot ſet another in Chriſt, he muſt be created in. *We are created in Chriſt Jeſus unto good works, &c.* ſaith the Apoſtle. Men whoſe art and trading lies onely this way, to make gracious, yet theſe cannot; we are but inſtruments by whom men believe, but pipes through which grace is conveyed: the fountain open is Chriſt. He is the fountain of life; life and the fountain thereof; ſpirits bubble and ſpring out of his boſome and blood. *Fountain,* 'tis a term that notes no reception, becauſe none known, is uſed by the holy Ghoſt, as *Melchiſedeck*, to ſet forth a tranſcendent thing, a work immediately and only from God, as Creation was: ſo would the Apoſtle have this word ſound in our ear, which is uſed in my Text, who hath *made* us meet, who alone (*i.e.*) hath done this, as he did things at firſt, *Cunctis patientibus*, every thing laying meerly paſſive, as the *Chaos* before him.

The naturall ſpirit is ſtill created; you give *Semen ſanguinis & ſemen carnis*, but not *Semen ſpiritus*, the ſeed of fleſh and blood, but not the ſeed of your ſouls, you bring nothing to this glorious work; not a ſtone, not a duſt to our inmoſt

room; God breaths the soul still; if the natural spirit, much more the divine, *the holy Spirit*; *Gives the holy Spirit to them that ask it.* Grace is another in-breathing, another inspiration, upon expiration, solemn request as dead; an immediate Act from Gods own Mouth, as the first breathing of the soul was; not leaning to, or admitting of, any subordination or coordination. No Father hath grace but God. *Giving thanks to the* [*Father*] *who hath* [*made*] *us, &c.*

4. The way of grace is *via creationis*, the way of Creation. The spirit moves freely, absolutely; first as it did when it moved upou the *Chaos*: It works not in reference to any preceding work or sign of enducement, much lesse ingagement: All are under sin, dead; a *Chaos*, and *he quickens whom he will*: all inducement, is only from God and will. An out-room here below he would have, and he said, *Let there be this, and let there be that, and it was so*; and this was the manner of raising it: so now, a room he wil have here below, more inward from the noise of the World, and he said *Ephata*, let this Window be opened, and let there be light, and 'tis so. Vessels he will have for this low room, and he makes them all himself, according to absolute wil; he *make* one to honour, &c. *Terminus creandi est*, 'tis a terme of Creation, Synonimicall with this in my Text, who hath *made* us meet, (*i.e.*) by his word, and of his own free wil.

Media gratiæ, ordinem creationis habeunt.

The means of grace have the order of Creation, stamp'd upon them: Christ the great wheel, that turns all other wheels of our salvation, *is made unto us*, what he is, and made of God.

—*Who*

—*Who of God is made unto us, wisedom, righteousnesse, &c.* 1 Cor. 1. 30. Christ is a full Sea in deed, but not a drop to us, but as made of God. So we are *made* able Ministers of the new Testament, not of the letter, but of the spirit. Could such a poor man as I, by speaking a while to the ear, turn the heart from sin to Christ, did not a creating blessing sit on my lips? Divine institutions have the formality of a Creation in them, because they have what they have, and do what they do, from supreme power only, above all cause and reason: Therefore are institutions and means of grace here, not so much as mentioned, only the *Father*, means are so beside likelihood and reason, to so noble an end, as to make and fit souls for heaven. *Giving thanks to the* [*Father*] *who hath* [*made,*] *&c.* None else worthy to be so much as mention'd in this noble work.

Other means have their reason in them, as a cause.

Grace is a Creation, and 'tis such a Creation; there is *Creatio transiens, & continuans*, Grace is a continued Creation. *The Father works* [*hitherto*] *and I work*: he speaks of Gods working grace, under the notion of creation, & in that very phrase, that we should call the working of grace a creation. The Creation of the World ceased in so many dayes, and God rested from that labour, and doth still, but the creation of grace lasts *hitherto*; 'tis the work of the Trinity to this day, without resting and how long yet further 'twil be, whether to the end of the externall Creation, I cannot say. The Word of God is a *lively Word*, it hath a spirit in it: this is the Work of the Trinity still, to put spirit into the word, to make living words, and so living souls. So the Works of God are *lively*

Creatio, & talis creatio

Transiens.

workes; what Gods does, 'has a voice; the ſtaffe, a voyce; all that God ſayes, and does, all his words and works, they are made lively, that is, breathing and forming eternall life in man, by a tranſcendent concurrence of Father, Son, and holy Ghoſt; the firſt is here mention'd, to wit, the Father, the reſt are to be underſtood, to wit, the Son and the holy Ghoſt; the works of the Trinity *ad extra*, are not to be divided. *Giving thanks to the* [*Father*] (*i.*) to Father, Son, and holy Ghoſt. Who hath [*made*] us meet, &c. Under this term *made* the word of God, and works of God are meant as means, for he ſpeaks in the foregoing Verſe of ſufferings which attend truth, which are all conducing to this noble end, to fit man for *God*. Grace, 'tis a new Creation; a Creation that makes old things paſſe away, things as old as the old Creation, and then things to become new. 'Tas deſtruction in it, and then erection and edification; it takes away, and then ſets up; it deſtroyes ſins, which are old things, as old as the devil, and then ſets up grace; takes away the ſtone, and then builds with fleſh, this is the faſhion and manner of building within: kills light, new love, this then makes a new: new the old man, and makes a new heart, a new Creature, a new man. Who hath [*made*] us, &c. (*i.*) who hath made us again, who hath made us anew.

Nova.

Abſcondita.

Grace is a hid Creation: 'tis *formatio ſecreta* ——*our life is hid. Know'ſt thou the way of the ſpirit in man?* 'tis as the way of a Bird in the Air, 'tis as the way of the wind in the Earth, very unknown; 'tis meat to eat which the world knows not

not of, no, which Chriſtians know not of. One Chriſtian doth not know what meat another Chriſtian hath at his Table, nor how ſweet; not what gueſts, nor how merry together: *I have meat to eat which* [*ye*] *know not of.* A Chriſtian is bound in the ſpirit, and cannot ſee the girdle; raiſed high, and cannot ſee the hand; taught wiſdom ſecretly, and like *Samuel*, cannot tell the voice; warmed, and cannot deſcribe the fire; the ſoul as in Heaven, and yet in the body, and then whether in the body or out of the body, cannot tell. As there is killing without hand, ſo there is making alive without hand, without any ſeen, or to be diſcerned. Trees have their ſap and ſeed in them; their ſap and life is hid, it creeps up under the Bark, and puts out gloriouſly, but very ſecretly, and unexpreſſibly, beyond all demonſtration: ſo is the way of grace, and the working of the ſpirit of God in man.

Inviſibiles ſtellæ. A new name, which none knows but he that hath it.

Grace is an internall Creation, it makes a new heart, and a new ſpirit: 'tis glory within, 'tis bones broken, not fleſh, and ſet again and made glad: 'tis a heart prickt, wounded, and heal'd, not a head. Grace, 'tis the fore-skin of the heart taken away; a Jew inwardly: 'tis great hammering, and yet no noyſe heard, 'tis ſo inwardly; a cry, but none heard in the ſtreets, 'tis in ſuch inrooms: 'tis not onely the hand without put forward, but the watch-wheels within, ſet right to the Sun. Grace, 'tis *Anima indiviſibilis*, the ſoul broken all to pieces by ſupreme power, and curiouſly by the ſame power, ſee together again. Grace is glory within, a room of Royall repoſe private: 'tis Chriſt in the heart of the earth: the King-

Intus.

dom of God is within us. The words which Christ speaks, they are *spirit and life*, so are all his works, which now he works, they are *spirit and life* (*i.*) of life upon the spirit: he hath done all his works without door, all his work now is within, spirit upon spirit; not a work more should be wrought now were it not to make influence upon the spirit. The ball and flesh of the eyes is made, all the work now is about the *pupilla* the nerves and Chrystall faculties within to make it see well, and a far off, as far as Heaven.

Tota. Finally, grace is an universall Creation. In the first Creation all was good, so in the second, all is good, *all things are become new.* In the first, all was wonderfull good, good, good, very good; so all things in the new Creation are wonderfull good [behold] all things are become new, a new heart, a new tongue, a new joy, new hand, new foot, all new—*A new Creature*, not a new limb only; all

Tob. tob. new, all good, wonderfull good [behold] *All things are become new.* The first Creation made the great World, all of it fit for Gods delight; the second, makes the little world so, all fit for Gods delight; it makes, one Christian, all Christians all over, fit to be partakers of an inheritance, the highest, the purest, the wonderfullest, *In light, who hath made us meet to be partakers of the inheritance of the Saints in light.*

Vse. I can stand upon this point, and see double misery at many mens doors, plain. There is marring without, what making is there within? pulling down without, what setting up within? killing without, what making alive within? destruction without, what salvation within? God

is

is making bodies ſuitable to ſouls; temporal ſtates ſutable to ſpiritual, to make that within ſpeak it ſelf, in this without. Ah Lord! What total ruine! What double, what damnable deſolation, ſhall we ſee! Name, State, Body, all made like unto the ſoul, all marr'd and ruin'd.

Sinners, your utter undoing time is come, you wil have nothing to ſet up within, you ſhall have all pulld down without and within; you wil not have your ſouls made better, you ſhall have ſoul and body, all made worſe. A blinde, lame, ruin'd ſoul wil content you; wil a blinde, lame, ruin'd body content you too? you ſhall have this too; as much ruining, marring, deſolating as you wil; none of us wil ſee our inward eſtate, til God write it out at large in our outward; *Englands* plague, every mans plague is in this. God hath driven a high calling of ſoul making, in this Land many a yeer: but no man hath regarded it; this hath thruſt him upon body-marring and ſpoiling of all; ſinners you look not to the cauſe of your miſery. Every man complaines, he is undone, in this and that; why, O Plaintiff, is not thy ſoul undone? didſt not thou play the Cavalier firſt and ſpoild'ſt God, conſcience, thy ſoul? Does not all lie ruinate within? have they not done ſo long? Is it much to thee that a few ſheep, cattel and goods lie ruin'd, and waſted without, and is it not thought of by thee yet, what ruines are within? Why? thou ſhalt be more deſolate, *moſt deſolate*, mar'd quite, til thou better look after ſoul-making. You kil the ſpirit, kil your conſciences, kil every good thought, and what looking after making

alive? Shall bad only live and do wel? no God wil kil that too: you have kill'd all good, God wil kil all bad; If you be ſet upon ruining, reſolved upon ruining, God wil reſolve ſo too.

My great errand from the point in hand is, to
1 ſouls ruined, and ruinous. The one wil reſpect the wicked, the other the godly, and ſo we ſhall carry on, what we have to ſay. I wil give you ſome principles demonſtrative of a ſtate ruined, and then of a ſtate ruinous. The firſt principle demonſtrative, of a ſtate ruined, is this; *Not obſerving eſtate:* The dead heed nothing. Confuſion, is every where, and nowhere: much and no thing; bad at any thing that is good; worſt of all at obſerving it ſelf: can abide no where, ſtudy no where, leſt at home. Confuſion hath eyes, but not in her head, they are in her heels, at the ends of the earth: — *Eyes, but ſee not:* great parts, but of no thorow uſe; good parts, bnt bad ſkil in their uſe, Let things go, as they wil, as they can, this is confuſions order: lets drive things as far as they 'l go, have our wil as long as we can, all go as 'twill at laſt: that's a ruin'd ſoul. Proſperous things obſerve themſelves, lick themſelves, moult themſelves, caſt their feathers, pick and ſet their feathers; things that decay and die, heed nothing, neither themſelves, nor any elſe. A ruin'd ſoul lets all things run to ruin, looks to nothing, t'l all be loſt.

2 Not obſerving eſtate, 2. *Not caring to do it.* A ruin'd ſoul is careleſſe. A man broke and undone, cares not to caſt up accounts. A ruin'd ſoul hath no eyes, no heart to good: nothing wil ſtir the dead, *no eye pitied thee,* ſaith God; no eye? What, not

not the mans own? no, there are no bowels in a ruin'd ſoue, to it ſelf. *What ſhall I do to be ſaved?* There is not ſuch a heart panting to be heard, in a ruind ſoul. The heart is a ſtone, the man a dead dog, a *Nabal*, dead alive; others muſt move for his good, he has no heart; If *David* kil *Nabals* body, and God kil *Nabals* ſoul, ſo, if God plague *Pharaoh*, *Moſes* muſt pray, *Pharaoh* cannot; If *Elimas* be in the gall of bitterneſſe, *Paul* muſt pray, *Elimas* has no art, no heart to it. A ruin'd ſtate is man without a heart, a heart without God; no love to it ſelf as eternall.

Troubled with truth, conſcience, friends, whieh call to ſelf obſervation. A ruin'd ſoul hath no good principle, but many bad, if theſe would mak't up: 'tis not good, 'twil not be good, 'twil not bee tempted with the means: Chriſtians are Hypocrites; Preaching, prating fooliſhneſſe; Chriſtianity, preciſeneſſe; means of grace kick't at, if not ſuitable to humour. Selfe-wil rules every ruin'd ſoul and yet this is very froward: froward wil, filthy affection, baſſi'd light, fleſh leading the ſpirit; doth ſo, ſhall do ſo, til both fall into the ditch, into hell: Ah Lord! Now all is ruin'd indeed! Can it ever be repaired? wil hell ever give up her dead, to heaven? A ruin'd ſtate hath two infallible Characters, Pride, and Malice; theſe are the two black ſpots of a deadly plague in the heart; theſe are the lungs by which the old man breathes out it ſelf: theſe, the poiſon of the *Toad*, which ſpeak him infallibly. 3.

Theſe are principles demonſtrative of a ruin'd ſtate. I wil now give you ſome principles demonſtrative, of a ſtate ruinous. *All is well yet*, I 1.

have

have many slips, as others have; but I go up again; fall often, but neck not broke yet; this is all the relief, That things are not past relief: this is a ruinous soul. Evidence is blurr'd, but the man can make a shift to reade a little, and that little is enough: halter about's neck, but not yet turn'd off: conscience charges home within, but judgements yet do not second home without, therefore all is wel: this is a ruinous condition: house almost quite down, and the Land-lord thinks 'tis wel, as long as any piece of the Foundation can bee found. A ruinous state is not affected with it self, but with utter ruine; if it can keep off there, 'tis wel. A ruin'd soul can bear ruines, all that is dreaded is desolation, *Hell*: surely there is much of hell in this heart already, hee doth so only fear *Hell*, and as long as he keeps on thus, 'twil encrease. Scratching is nothing, wounding nothing, bleeding nothing, if it can bee stay'd, ere all be out. All bad to day, worse to morrow, all the relief that keeps up, is I hope not stark naught: I hope so too, but surely this is onward apace to it.

2. *All will be better*, though little or nothing done to better what's amisse: this is a second principle demonstrative, of a state ruinous. A ruinous soul is idle: his industry lies in shifts to evade, not in care to amend. Times will turn and be better, though the heart keep on as it was, and the man in his old pace. Something is in the view of sense, and this strongly cleaved to; what tender hearts fear, is but fear; he beleives stil what is neer hand, and shap'd by the lazie fancy: a ruind soul is sensuall, as long as he can see or feel

he

he is never without hope, though lust every hour baffle his light, and make a knowing man an evill doer, a man of light a walker in darkneſſe. What a ſtate is this? can any condition come worſe then this, which this man is in? He can think of no bleeding, and yet his ſoul has ſcarce a drop of good blood left; of no miſery, and yet ſcarce any can be more miſerable, then hee is already; good ſtill in his own eye, and yet ſtill bad, and does nothing to amend. The puniſhment of neglect, is upon this man; when troubles were far off, he did nothing to prepare for them, now they are near, he is left to apprehend none; Juſtice is in this, that the man may eat the fruit of his way. A ruinous ſoul, grows ſtill more ruinous: Juſtice hides opportunities, or denies ſtirrings to take them, for abuſe of ſo many, that ſhe may take folly naked, with a ſtinging rod.

3. *Things are better with me yet, then with ſuch a one.* A ruinous ſoul compares himſelf with more ruinous; bad with worſe, which is the way to be ſtark naught. One would think it ſad relief to a Leper to hear him ſay, I am not ſo all over Leprous yet, as ſuch a one, when 'tis naturall to the diſeaſe, to riſe to this upon every one. One would think it ſad relief, for a man to ſay to himſelf, ſuch a one is going to *Hell*, a little faſter then I. A ruinous ſoul is baſe, he makes baſe, and not noble ſpirits his pattern, that he may keep on his way, to ſerve his luſt. Hee goes as neer a down right worldling, a down right time-ſerver, as hee can: there is ſo much income to accomodate an engaged heart this way, over there is in nobility of ſpirit. A ruinous ſoul is a dunghill kept from

ſtinking

ſtinking in every ones noſtrits, and that's all. When he begins to ſmell ſtrong, the ſhift is, ſmell to ſuch a one, he does this and that. A ruinous ſoul lives within the confines of *Hell*, to gain Earth: 'tis a piece much below his allowance; he will be judged with the World in this life, he will have a *Hell* here, —— *Scarce be ſaved, ſeem to come ſhort* of eternall reſt; he will be ſaved by fire; a fiery ſalvation, an helliſh heaven, will bee to this man: he will be dragged by the heels, out of his baſeneſſe.

Having given theſe principles of diſcovery, attend to your charge. I charge you ruined and ruinous ſouls, with all the ruines of *England*. Ye deſolate ſou's, yee have deſolated a g'orious Land; the cry of bloud and deſo'ation is againſt you what do you do to diſcharge your ſelves? Yee ruined, do you ſtill lie weltering in your bloud, to procure more bloud? Yee ruinous, do yee mean to continue cold, luke-warm, and baſe ſtill, till God ſpues us out all? The b oud of a l be upon you: I waſh my hands, from the bloud of every baſe ſoul. Know that you have a ſeaſonable word, your miſery ſleeps not, which have made ſo many miſerable, by your baſeneſſe. If you plead, you would be better if you could; why? God can make you better, Your will is your worſt piece, and you think 'tis the beſt. You have no minde to be better; becauſe to be better will not ſo well ſerve your turn: Had you had a will to be better, could you have rub'd along ſo baſe, till now? That judgement ſtares you in the Face?

Creating and making power hath but three hinderan-

hinderances, 1. *Unbelief.* 2. *Frowardneſſe.* 3. *Beſottedneſſe*; it never fails elſe, to make any man meet to be partaker of the inheritance of the Saints in light.

Creating power works in order to believing: as a man credits Chriſt, ſo he puts forth power to caſt out devils, Chriſt will have the honour of judgement, ere he will make towards a man. Judge highly and honourably of Chriſt, and hee will viſit you, and ſhew you what an arm hee hath, and how poſſible your ſtate is to him. If you judge that he can make you clean, hee will honour your judgement and fulfill your Faith. Chriſt will be to you in action, what you make him in apprehenſion; not a dram of your faith ſhall fail you. If you believe that he can remove mountains, he will do it; that he can create a new heart, he will do it. Your faith puts you into a capacity of a Creation. Creation puts you into a capacity of any thing; what can be wanting, to him that ſtands, under the bleſſing of a creating power? 1.

Creating power works in order to ſubmiſſion. Stubbornneſſe gets nothing at Chriſts hands, but blows. A man muſt lay his ſoul at Chriſts feet, and let him do with it what hee will; that would be made happy by him. Pride is reſiſted; a pitifull condition muſt be pitifully laid open, and then bowels beat. *Son of David have mercy upon me*, and then ſaith Chriſt, *What wilt thou?* Any thing now. 2.

Finally, Creating power works in order to ſenſe. A beſotted ſoul abides ſo: hee is what hee is in conceit; he dies ſo: good opinion keeps him 3.

him bad, leaves him ſo to death. The rich need nothing: they have nothing, to make them better. They have all, what needs a Creation? Making power is put forth upon extremity, ſharp ſenſe: *Men and bretbren what ſhall I do?* Now Chriſt beſtirs himſelf, and does ſomething indeed to make a miſerable creature happy, partaker of an inheri-ance.

The riches of the Saints is in this point, I wil touch this and conclude. Your mercies do not generate, Generation kils, it carries away ſo much of the ſtrength of the reines; they are created, creating power is omnipotent, everlaſting; ſo it makes Chriſtians mercies. *Generatio eſt limitatio; fertur ad quoddam tale, ad individuum tale.* Generation ſpeaks limitation, it ſpeaks reſtraint to ſuch a *ſpecies* to ſuch kind of things, and no other. *Creatio eſt illimitatis, fertur ad omnia.* Creation ſpeaks *illimitation*, boundleſſe proceſſe; you may have what you will, that ſtand under the bleſſing of this power. You ſtand in a capacity of all; what would you be, that creating power cannot raiſe you to? I am [*made*] *all thing to all men*, ſayes the Apoſtle; making power makes a generall Chriſtian. [*Make*] *me to hear joy and gladneſſe*, ſayes the Pſalmiſt. No bleſſing too big for making power, 'twill make joy and gladneſſe in the moſt bleeding ſoul, *Heaven* in *Hell*.

The

The sixteenth Sermon.

COLLOSS. I. 11.

Giving thanks to the Father, who hath made [*us*] *meet to bee partakers of the inheritance of the Saints in light.*

OF power creating and making we have already spoken; the persons to whom this is refer'd, is our next thing to consider, who are noted in this term ἡμᾶς *us*. Who hath made [*us*] meet, &c. *Love singles out her objects*; she chooses her breast and bosome to lie down in: shee does not wantonly and promiscuously kisse as she meets but picks and chooses and so embraces. *Doct.*

——*Who hath made* [*us meet, &c.*

Love works freely; Christ makes many; nothing makes him. The holy Ghost cannot be boug t with money; he is in the gall of bitternesse, that thinks so. Nobility, no more then peasantry; wisdome, no more then folly to take Christ; he embraces as many of one as t'other; more; more poor then rich, more foolish then wise. His wil is his pleasure; therefore is wil call'd often in Scripture the pleasure of God. Whom he wil, pleases: if't be a thief, an harlot, a Publican. Christ is a good fortune, but never catch't; full of beauty, but eyes none; full of wealth, but looks at none; of great inheritance, but looks not at dowry: hee marries where hee wil; whom he wil; whom he does, he makes; 1.

——*Who hath made* [*us*] *meet.*

Love

2. *Love works righteouſly*; mercy leaves room for Juſtice: ſhee can hold all in her Arms, but ſhee chooſes but few, and leaves the reſt to bee embrac'd, with more rough hands. The Sun ſhines as it can get room; in a little place it cannot bring in all its Raies, onely, one or two, ſome few, but in the open World, all. Chriſt hath his courſe now in an open World; *All are under ſin*, hee may put forth all his beams and glories, and be righteous; here a beam of Juſtice, and there a beam of mercy; hee may ſhine upon one part as upon *Sodom*, bloudily; upon another part as upon *Goſhen*, bleſſedly. Chriſt is not neceſſitated to go about, and kiſſe all in this lower room as hee doth above; hee may kiſſe, or hee may kick; kick many, and kiſſe a few, and come off righteouſly; he may go killing and ſaving, making and marring through this congregation, ſo as to leave the Apoſtles liberty for me, in ſpeaking of you, ——*Who hath made* [*us*] *meet, &c.*

3. *Love works very purely*; purity is choice, a Virgin is not for many. Pure love looks upon many but chaſtly cleaves onely to one. Chriſt ſingles out a Spouſe, and cleaves only to her. The Church ſingles out Chriſt. ſhe is onely for him; Chriſt ſingles out a Church, he is onely for theſe: *My beloved is one*, this is the language of the Church, and this is the language of Chriſt, both electing in their love, and a few ſerves turn on both ſides. The Churches love gathers into one breaſt; ſo doth Chriſts. Him and no other, ſayes the Church; theſe and no other, ſaith Chriſt. The property of love is to be entire; to uſe many, but to chooſe but few—*Who hath made* [*us*] *meet, &c.*

Love

Love works ſtrongly; ſhe contracts her beams, that's her ſtrength. The more contracted the Sun beames are, the ſtronger in heat. Love is love indeed, that loves but few, one of a Tribe, two of a City, *us* of all *Coloſſ*; three or foure poor perſons, of ſuch a great famous City, and all the reſt left and lying under wrath. Running in many channels, breaks the ſtrength and greatnes of a ſtream; That love which runs common is nothing; Love, and upon the matter, no love; 'tis conſiſtent with all miſery, both here and he reafter. Speciall love works ſtrongly; ſhe travells to bring forth a Heaven; a Heaven fit for man, and men fit for it; thoſe wombs which bring forth great ones, bring forth but few. Multitude is made up in magnitude; a few Kings are conſiderable, to many thouſands of inferiour men; one Kingdom is conſiderable to many manors; a few Saints, conſiderable to many wicked. Love travailes and works ſtrongly; ſhe brings forth Kings, Kingdoms, great things, and therefore but few—*Who hath made us meet &c.* 4.

Love worketh nobly; the channels are all earthly and baſe in which ſhe runs here below, and therefore ſhe runs but in few. Nobles will be intimate and frequent with Nobles, but with few others, with few that are low and baſe, only with here and there one, that they have a minde to preferre. Tis ſo with Chriſt, he moves nobly; he is intimate with all the Nobility above, frequent with all thoſe royall ſpirits, but he looks but upon few here below, here and there one, which hee hath a minde to advance. Chriſt doth not throw down himſelfe, when he ſets up

man; he ennobles himſelf in every thing, that goes forth from himſelf; he ſo makes great, as to make himſelf great; he advanceth men and advanceth himſelf in ſuch advancement: Chriſt doth ſo ſpeak love, and work love, as to make all eccho to his own honour. Much amongſt few, will hold its muchneſſe, and they will confeſſe the donor noble, and their inheritance great; thus do theſe here in the Text, they admire love. ——*Giving thanks to the Father, who hath made* [*us*] *meet to be partakers of the inheritance of Saints in light.*

Love works hintingly. Chriſt doth ſo kiſſe and embrace, in this lower room where he comes, that it may be plainly diſcerned, that he is not a like pleaſed with all. The very going forth of mercy, ſpeaks Juſtice to the wicked; ſhe kiſſes one over anothers ſhoulder; is not that deadly hinting and damnably nodding to him that ſtands betweene? Love comes very neer a man, and yet ſteps over him and kiſſes the next: *Two grinding at a Mill, one taken and another left, two lying in one bed,* one taken and the other left; doth not this manner of loves working, ſpeak wrath to ſtanders by? Hath not mercy in its diſpenſation a tongue? A voice? Doth ſhe not give a deadly caſt and glote with her eye, that ſhe is not pleaſed with all? That ſome ſhall die under a ſleight? That ſhe never means Heaven to this man nor that man, what ever they promiſe to themſelves? Love ſmiles and goes cloſe by one ſoul, and kiſſes another, why this very tranſient ſmile, is a deadly frown; 'tis a ſmile, and yet 'tis a deadly frown too, the ſoul paſt by ſhould account ſo, and ſpell his death out of it. *Abels* offering accepted and

Caines

Caines not, this was to hint to *Cain* how things went in Gods breſt, and it did ſo, but wrought deſperately. Chriſt in the ſame breath, in the ſame expreſſion can ſpeak conſolation and condemnation, life and death; life plainly, death noddingly ſo he doth here in this form of expreſſing himſelf — *Who hath made* [*us*] *meet, &c.*

This point diſchargeth a broad ſide, againſt an error of the World. Every one thinks himſelfe in the favour of God. That wherein God is moſt curious, the World thinks he is moſt careleſſe: his love works very choicely, and they think it works very commonly. What man alive, but promiſes himſelf the love of God when he dies? What mans ſtate ſo bad, but he thinks 'twill end in Heaven? Ignorant ſouls make Heaven, the Boſome of God, the centers of ſouls, that to which all ſouls, neceſſarily go, and can go no whither elſe. I am pain'd at the heart, to hear prophaine mens opinions and their principles, reſpecting the love of Chriſt and their eternall eſtate. I will give you two or three of their principles, and ſpeak to them. *Vſe.*

They thrive in the World, therefore love hath given them her favor, and choſen out them to be the onely happy men, who ever be miſerable 1.

Did not the Sun ſhine upon *Sodom*? Was not *Dives* a wealthy man; And yet where is he? Where is he? Was not *Tophet* prepared for the King? The things of this life are conſiſtent with death, with wrath. A man may lie in the boſome of the Creature, and in the boſome of the divell too, nothing more common. A full Table ſpeaks ſnares and death, as well as love. That man will

certainly choak his ſoul, that will not riſe from his Table, to fetch an argument of Gods favour towards him.

2. *I am beloved of all men*: In this ſome bleſſe themſelves, as beloved of God.

Truth ſeldome gets ſo much favour: 'tis a ſtrange carriage, that will carry it with all. All men may ſpeak well, and God ſpeak ill of a man. All men love thee? Do Gods people love thee? There is a love of pitty. *David* loved *Saul*, and yet *Saul* was not beloved of God. There is a love of relation. *David* loved *Abſalom*, yet *Abſalom* not beloved of God. Gods people may faſten love, where God will not. Gods people are weak, 'tis uſuall with them to faſten love, where God cannot. And as for the world, they love their own, they hug one another to death: what then canſt thou argue from hence, touching Gods favour to thee? I am not more jealous of any man then of him, that alledges a generall approbation for his goodneſſe. The World gives no certificate to Saints, nor Saints give no certificate to the World, he that gets a certificate from both, Lord! What is he? A Saint? Or a worlding? Good or bad? Or made up between both? Common vote for goodneſſe, ſpeaks common goodneſſe commonly: ſeldome is this height, a height to argue ſpeciall love from.

3. Some men can go in, and fetch thee out an evidence of their eternall ſtate. *My conſcience is as clear and as good as any Mans, my heart is at reſt I thank God.*

The ſoul is corrupt, 'twill lie down with a lye. There is ſetling upon lees; this ſpeaks not love, but

but deadly hatred. When the ſtrong man keeps the houſe, all is at peace. Some are quiet, becauſe there is no grace to oppoſe corruption: the old man is quiet enough, if he may have what he will. The divell is as quiet as another Creature, if he be let alone, to rule all as he liſt's. There is *peace, peace*, and yet no peace: have you never heard of that? *They ſhall cry, peace, peace*, and yet no peace, no favour with God, but wrath, burning, and judgement at the door. Peace may be in a ſinners mouth, and wrath in Gods; peace may be in a ſinners heart, and wrath in Gods heart, yea, when wrath is in Gods hand, and ready to cut him off. There is a peace of mans ſpeaking, and a peace of Gods ſpeaking: —*When* [*they*] *ſhall cry peace, peace, peace*, meerly they, and not God; this *peace, peace*, this double peace, ſpeaks double wrath.

Deluſions are many, ſinners look to your ſouls. This is certain, love elects: ſhe goes forth with choice, not promiſcuouſly: ſhe makes ſome, not all bleſſed. —*Who hath made* [*us*] *&c.* Are ye amongſt this number? Can yee ſay thus? Who hath made [*mee*] meete, and [*mee*] meete for Heaven. Every one thinkes ſpeciall love embraceth him: Ile therefore give you the proprieties of an Electing love.

'Tis inlivening: Sun-rayes generate: Sun-rayes regenerate. Love is warming: heat makes life. The Love of God revealed, begets love in man: *We love him, becauſe he loved us firſt.* God gives all great favours ſo, as to return to him naturally. Divine love ſhed abroad in the heart, carries the heart to God. *The ſpirit returnes to God that gave it*; the naturall ſpirit doth ſo at death, the holy I. Vita.

ſpirit doth ſo before death, all along even unto death. Gods Countenance where 'tis ſmiling, 'tis winning, where tis winning, 'tis drawing, where divine love is drawing, the ſoul is running to heaven. A favourite is much at Court, ever at the Kings elbow; Gods favourites are much with him, ſtill bending Heaven-ward. Love is alwaies in her journey, towards her beloved; No boſome ſo ſweet, as that from whence ſhe came forth. Divine love, makes divine; it comes from Heaven, it carries to Heaven. *Choſen, are called*: Electing love hath a ſtill, ſweet, calling voice. This is the way ſaith love: and there is no way to this, ſaith the beloved. Grace echoes to God the giver. Wiſedoms wayes have the name for pleaſantneſſe, with a choſen ſoul.

2. *Vita talis*

Love inflames: *the Kingdom of Heaven ſuffereth violence, and the violent take it by force.* Infinite love makes a kinde of infinite: it generates *ſimile*. *Love is as ſtrong as death*, 'tis ſpoken of the love of the Spouſe. The Husbands love is unexpreſſible ſtrong, ſo is the Wives: Love, ſets the ſoul for Heaven, with full ſail: *All the heart, and all the might*. Electing love carries all captive to Chriſt: 'tis not to be expreſt how ſtrong love is, when made divine. That love that is ſet upon God, is the ſtrongeſt of all, 't'as ſuch a tranſcendent object, and ſuch ſecret tranſcendent influence. No ſinner loves ſin, as a Chriſtian loves Chriſt. Love is made from the object: no object ſo lovely, ſo ſoul-drawing out, as Chriſt is. No ſuch rapture did *Solomons* ſoul ever make in the Creature, as in Chriſt: nothing is ſo drawing out of love, as Chriſt: the very vaſtneſſe of the ſoul is ſuited in him:

him: how vaſtly doth the ſoul love, when fully ſuited? when every power of the ſoul, hath enough to take full hold hold on! *Thou haſt put joy in my heart,* [*more*] *then they, when Corn and Wine and Oyl increaſed.* Gods Countenance drawes more out, more love, more joy, then Corn and Wine, then any thing can do, 'tis ſo fully ſoul-anſwering. Electing love is a tranſcendent love, ſtronger then that which is born to all the Creation beſides; ſo it makes a tranſcendent love, a love ſtronger to Chriſt then to any thing. My Love is white and ruddy: fair, yea [*faireſt*] *of ten thouſand.* A man whom Chriſt loves, cannot ſee ſuch another as Chriſt is: *As the apple-Tree among the Trees of the wood, ſo is my beloved among the Sonnes.*

Electing love is ſeparating. *I have ch ſen you* [*out*] *of the world.* The body in the World, but the ſoul out of it, off of it, (*i. e.*) in eſteem; all earthly things *dung*; ſtinking Earth: that which is taking to a carnall man, is ſtinking to a Chriſtian. Earth is baſe, to a heavenly ſoul: thick clay, a load; yea the very fleſh upon the back, a load to a divine ſpirit; life, this life, but a death. The beſt houſe here, but a groaning houſe.——*in this houſe we groan,* panting after another better built, *A houſe from Heaven.* Chriſt finds men loſt in the Creature, but leaves them loſt in himſelf, *I eſteme all loſſe but Chriſt.* A choice perſon hath a choice affection, he can put no prize upon any thing, but Chriſt. A Chriſtian is the worſt bidder for the World, in the World. A *Judas* bids baſely for Chriſt; a *Paul* bids baſely for all, beſides Chriſt; he bids nothing; he eſteemes all dung, 3.

he prizes it at no rate, only worthy of ſtrong contempt. The glory of this world takes not a glorious ſoul. *I am crucified to the world, and the world to me.* *Paul* had nothing of the world, nor cared for nothing: there was as little of the world in his heart, as in his hand; as little in his ſpirit, as in his purſe. Divine love is very eſtranging from worldly things; knows nothing, no, no perſon after the fleſh. A brother is nothing; a ſiſter, a mother, nothing; Divine things, All: 'twas ſo with Chriſt, 'tis ſo with a Chriſtian. All Chriſts children take after him.

Whether choſen of God, whether ſingl'd out by love, now ſpeak. Whom love hath not fingled out, wrath now will: Juſtice hath no other Butt to ſhoot at, but a rejected ſoul. Mercy ſets her children under her wing, Juſtice kills her children with death: ye rejected ſouls, what will ye do? The great Shepherd is ſeparating between ſheep and ſwine: Tares ſhall no longer ſtand amongſt the Wheat; plucking up by the roots is come. Bleed under your condition, ſinners; the quarrell at this day in the Land, is between Chriſt and rejected perſons: there ſhould not a ſtroke be ſtruck more in the Land, were it not to cut off, that which is caſt off. Every Souldier is Gods blood-hound; you will ſee wrath ſingle out the ſtouteſt Goat in the herd, and pull him by the throat; Juſtice drinke the blood of every *Judas*, and make *Filii perditionis*, *Filii perditi* the greateſt men, in miſery as deep as their merit: perſons, caſt off by God, cut off by man.

Juſtice is going once again, to give every *Cain* his mark, Not a rejected perſon thorow the Land,

Land, but ſhall feel the power of Gods Wrath. Yee forlorn ſouls, what will yee do ? Shall your ſin finde you out ? Will you go on in your ſinne, till God make your rejection viſible, and write your doom in your bloud, for poſterity to read and tremble ? Is it a ſmall thing that you have loſt your name and honour with men ? Will you deſperately loſe your honour eternally with God? Yee Malignants, yee ſeed of the Serpent, you ſay you have but a life to loſe, I ſay you have ſouls to loſe. You ſay you will honour the King; ſo do, but honour God too, or elſe the King of Kings will cruſh you all.

I conclude this point, with a word to Gods choſen ones ; your Duty ; your ſafety lies in this point. Love ſingles out her beloved— *Who hath made* [*us*] *meet, &c.* You are of this little Number, admire love : This is the uſe made in the Text. *Give thanks to the Father, who hath made us meet, &c.* What knotty pieces hath God hewed, and made fit for himſelf ! That Gods Love ſhould center any were but in himſelf, all the Creation ſhould admire : that God will foul his hands, to mould and make up Earth for Heaven, for ever admire ; mans love is all from motive, Gods love from none. God layes out coſt on a dunghil, and makes it a ſtately Throne. Things which ſo move that we can ſee no ſpring, their very form ſet's us into admiration : Divine Love moves thus altogether ; ſingles out, kiſſes, embraces, and no ſpring nor principle, but it ſelf: loves, becauſe it loves : can you reach this reaſon ? No, why ? Then admire and adore that love, that has your Souls in her Arms, to carry them to Heaven. *Duty.*

Your

Safety. Your ſafety is in this point. Whom love hath ſingled out, wrath ſhall never wrong. The favour of God is a ſufficient defence, againſt the frowns of the greateſt man. Love is as tender to keep, as choice to take into protection: ſhee commands men, ſhee commands Angels, ſhee commands the whole Creation, to ſerve her beloved. A man ha's the Munition of Rocks, that is in the Arms of Chriſt. A Chriſtian cannot object his ſin, to turn off this conſolation from him: Divine love began freely, it goes on ſo; it choſe out the man freely, it chooſes out mercies for the man, freely. A man is Univerſally made, that is choſen out by God to be happy: hereafter, happy; here, happy: in every condition here, happy. Chriſt leaves none to the hazard of ſins, or times: he ſecures his choice, as his own eternall felicity; he binds them up as *his Jewels*, ſets the Righteous apart, *as for himſelf.*

All. Your ſafety, your All, is in this point. Tis your ſpring of ſupplies; 'tis a Fountain open. Free love is a *Canaan* of bleſſings, Milk and Honey *flowing.* Free love, 'tis infinite mercy ſet to make you her Heir, to beſtow all ſhe hath upon you and yours. Would you have yours ſelves bleſſed, the Kingdome bleſſed. Free love hath in it to do all: Free love hath a long arm, and a full Hand; mercy for thouſands, aud from generation to generation.

The

The ſeventeenth Sermon.

COLOS. 1.12.

Giving thanks to the Father, who hath made us [meet] to be partakers of that inheritance of the Saints in light.

LOve works freely; Chriſt chooſes what perſons he pleaſes to advance—*Who hath made [us, &c.* Love works fully; *What perſons Chriſt chuſes to work upon, he makes thorow work in*: he renders them *meet, fit, ſufficient* (the Originall word will bear all theſe) to be partakers of the Inheritance of the Saints, in light. *Doct.*

Sin hath it's fitting, and finiſhing, and then it brings forth its end. *Sin finiſhed, brings forth death &c.* The devill is a thorow-workman; where he layes a foundation, he raiſes up the building till all be fit for himſelf, and the man made meet and fit to be partaker of an inheritance, with the wicked in darkneſſe. Grace hath its finiſhing too; Chriſt is a thorow-workman; he doth *thorowly* purge his floor, and ſo takes Wheat into his Barn; He doth not take Wheat of his floor any way, careleſly, but curiouſly, purgedly, purgedly *thorowly*, till it be fit to make fine bread for his own Table above. There is waſhing, and *waſhing thorowly*; *Waſh me thorowly from mine iniquity*, ſaith *David*. *Thorow-waſhing* only, makes white and fit for heaven. So there is making, and making fit; age, and *full age*, fit age for the inheritance, and then the inheritance. *Who hath made us [fit] for the inheritance, &c.*

Perfection,

2. Perfecton, gives up to perfection ; no abortives inherite. Things have their time, their uſe, then the fruition of their end. Nature goes out her time, to make fit for us : grace goes out her time, to make us fit for God. Apples grow, and they grow ſo long, till ſo big, ſo yellow, ſo ruddy, and then wee gather them. Grace grows, and grows ſo long, to ſuch a height, depth, breadth, and then is a Chriſtian gathered as ripe fruit, fit for the Lord. A Chriſtian lives ſo many dayes, and waits the working of ſo many things, and then his change comes from the working of all things here. to the boſome of God and there reſts.

Our heaven here, beares upon the fitneſſe of every thing to us ; our heaven hereafter, beares upon the fitneſſe of every perſon to it.

Like things boſome one in another, the more like, the neerer ſtill they draw to one another ; *Homogenea* which are quite like, as Gold and gold, upon advantage of heat run quite one into another, incorporate, and become one body. The way and work of Chriſt is, To make full ſimilitude between man and God, and when this is done, ſets them in one anothers boſome for ever, Truth riſes ; when the Image of God is full drawn, then is the piece removed, and ſet in Gods dining-room. Chriſt ſets no raw draughts, in his up-room : he gives every piece its complement, that every piece may give its place its full ornament, wherein lies a great part of heaven. We are transformed, and by transformation wee paſſe from glory to glory ; from the glory of one meaſure, to the glory of a greater ; from the glory of a greater, to the glory of the greateſt meaſure, which is all glory, the inheritance here ſpoken of, which lies *in light*, in all glory. Our fitneſſe to heaven, is our ſimilitude to Chriſt ; our ſimilitud e

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to Chriſt is the ſucceſſe of ſupreme powers, long and ſtrong working; ſo much is ſounded here in theſe words of the Text——*Who hath* [*made*] *us, &c.* (*i*) who by much pains and long labour, hath made us like Chriſt, and ſo fit to live for ever with him.

Chriſt workes here below, as a very generall knowing Agent. Hee knows what will ſuit and ſerve here, and what will ſuit and ſerve above. He knows the language they ſpeak above, and their *Idiome* in that language the habit they were above, and the faſhion exactly. He was made for us the good ſpie, of that *Canaan* to come, he knows all. Hee has a true light, and he is true to it; he knows the Law of the Land above, and works, and fits according to it; he ſuits inhabitants to that holy Land. Chriſts motion in man, is according to the Will of God; he works by rule; the Law of the Country is his rule, which is this, *Without holineſſe no man ſhall ſee God,* becauſe without this, none fit for God. Chriſt is true to this Law, and true to his light; he will damne any man, rather then he ſhall tranſgreſſe this rule, and break into heaven, as unfit. Without his qualification, no man ſhall ſee God, that is, without ſuch holineſſe as renders fit, for ſuch a holy place, and ſuch a holy God.

Chriſt moves as a very curious Agent: he draws out Heaven in earth, and then is earth fit for Heaven. Hee draws out firſt in duſt, ſmall lines of that purity which is above, and when face comes to anſwer to face; then are they brought to kiſſe each other, to inherite each other; grace, Heaven; and Heaven, grace; made not to be diſtinguiſhed,

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nor ſeparated no more, becauſe made ſo like one another, and ſo fit for one another. Things in nature have their reſemblance in art. What growes naturally above, is firſt made grow againſt nature here, by ſupreme power; and then tranſplanted. Chriſt is a very curious Artiſt, hee will draw out any thing, in any thing; he will draw to the life things above, in things here below; the nobleſt things above, in the baſeſt things here below: in man which is the worſt piece here below, to draw out any heavenly thing in, he can reach the moſt exacteſt pattern, and render them the one fit to the other, though his materialls to work upon, be very bad to make work with. None worſe then Gentiles, and yet theſe here mention'd, as made fit for heaven.

6 Chriſt moves as a very ſufficient agent; the propriety of the word in my Text, carries mee to this—— *who hath made us fit or ſufficient.* The exacteſt condition, that the exacteſt place or perſon can require, Chriſt can perform it. Himſelf is our ſufficiency for heaven; and what place ſo high, ſo noble, that he is not ſufficient for? Hee moves *Modo devolvendi ſeipſum nobis*, by way of devolution of himſelf upon us, which makes abſolute ſufficiency, and full capacity of all above, if there were more bleſſedneſſe there, then there is. [*He*] *is the Lord our Righteouſneſſe.* What he is as Chriſt, what he is as Jeſus, what he is as Prophet, Preiſt, King, he is ours: he makes it ours *actu transferendi*, and it goes above as ours. *Who hath made us* [*ſufficient*] (*i*) in himſelf, in his own ſufficiency, which is abſolute ſufficiency. *Who hath made us* [*fit*] there is a double fitneſſe

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to be underſtood in this term, a fitneſſe to Chriſt, and a fitneſſe in Chriſt, theſe may be diſtinguiſhed, but not ſeparated. Chriſt firſt pleaſeth his own eye in us, and then pleaſeth his Fathers eye concerning us, in himſelf: hee fulfills his own will in our ſanctification, and then fulfills his Fathers will, in our juſtification; this makes abſolute fitneſſe, and ſufficiency for Heaven. Our fitneſſe to Chriſt, is but diſpoſing Heaven-ward; our fitneſſe in him, is compleating and abſoluting for it. One act doth both theſe; faith fits to Chriſt, and leaves the ſoul fit in Chriſt, for his inheritance; and this the work of God, a piece of the Creation here mentioned. *Who hath* [*made*] *us ſufficient*, (*e. i.*) abſolutely ſufficient. Chriſt moves as an unwearied Agent: Let the piece be never ſo knotty, hee never leaves working till it bee fit, ſufficiently fit for the ſtatelieſt building. Chriſt works *quoad principium externum, & quoad principium internum*; according to an externall principle, and according to an internall principle which never tires,; hee works according to office, and according to love. According to deſigned office, and this bindes to fit and finiſh for Heaven. ——*He is the Authour and finiſher of our Faith*, and this by Office. Chriſt alſo works according to a proper principle in himſelf, to wit, love; which cannot bee quiet, nor leave off working, till every perſon fore-known, be fully fitted to love, and for love. Love is an untired principle in Chriſt, though not ſo in us; this makes him an *everlaſting Father*, a worker as a Father without ceſſation, till children bee fit to bee taken home, to enjoy their inheritance

inheritance, fit for him who tooke such a knowledge of them. Christ moves as an everlasting Father; hee layes out, and layes out: he's at cost and pains this yeer, next yeer, to give breeding, high breeding, suitable to fortune, and never leaves off, till the childe bee fit for his inheritance. Christ is an everlasting Father, as well as a Prince of Peace; he has love, proper love in him, as well as proper duty and office devolv'd upon him; Office bindes to finish for heaven; love, more; I think 'tis, proper to say, Christ moves more naturally then obligedly, to fit lost man for his eternall home. Bonds were voluntarily taken up, and taken up from love; love is the naturall motion of Christ, this works, and never leaves working, till the soul upon which it seizeth, be fit for heaven.

I am led by this point very seasonably, to aske you this question; Are you fit to die? Are you fit to live againe? Are you prepared for heaven? you see how things goe on earth. The way of God is deadly; here's deadly doings here below, How do your souls stir about eternity? Sinners, What do you do? What will you do? God is giving to all what is fit for them. Sinners are yet asleep; Ah Lord! When will they awake? What a harvest will hell have in these bleeding times! What preparation for heaven do you see men make, more then they did! He that was filthy, is so still: Hee that was an earth-worm, is so, although God bee treading worms to death, and crumbling earth to dust. Though person and state lie open to death, yet no man minds his pace for life. What shall I think of such a Generation

neration? My bowels rend, to look ſome of you in the face, to behold how like your ſelvs you ſtil look, and what a deadly viſage your life ſtil carries. What you were, you are; what men are now for ſin, ſurely they ſhall be; Juſtice is at work to perpetuate miſery to thouſands: to harden *Pharaohs*, and then cut them off; to fit Veſſels for wrath, & then fill them up with it, as full as they'l hold; to fit men for their place, and then ſend them thither apace.

Sinners, you hear all this, can you bear all this? do not your ſouls yet ſtirre? Are they not then white to harveſt? fit to be cut off, by that ſword of wrath, which is going about? an unſtirred ſoul is fit for nothing but Juſtice; 'tis death in ſtrength upon the ſoul; 'tis the ſoul in grave, and a ſtone roll'd upon the door. What you are fit for that you ſhall now have; Juſtice is commanded to go over the Land, and ſingle out every wretch, and give him his own. I think there is ſcarce a ſinner amongſt us, but Juſtice ere it hath done with us, wil make him eat of the fruit of his way. Doth not wrath make miſery begrit us? Doth it not cut down drie trees every where? fuell fit for the fire, doth not ſhe ſet a fire, and caſt them into everlaſting burning? And yet are not your ſouls a fire, to be fit for Heaven: ſuch whoſe ſouls ſtir not now, there is juſt cauſe to feare, that they are left as fit fuell for wrath.

I will give you the properties of a man fitted for wrath. The firſt is *obduration*. A ſtone is fitted to deſcend; 't'as its property to bear downward. Hardneſſe makes fitneſſe to judgement. The way to *Hell* is, from burning to burning; I *Obduratio.*

from a ſeared conſcience to a damn'd ſoul. Juſtice blaſts the ſoul in the body, ere it burns it out. A fitted ſoul for wrath, 'tis one with his Eyes out, tis one that can ſee no evil making towards him, although himſelf very evil: one that cannot ſee Juſtice though very viſible, nor ſin though very palpable. Juſtice works within & then without; ſhe ſpends her ſelf moſt fiercely within, her laſt and leaſt breathings and blaſtings are without; ſhe firſt puts out a mans eyes, with the ſin he loves, & then comes as a ſnare againſt the ſinner. *I ſit as a Queen and ſhall ſee no evill*, and yet this *Queen* a *Queen* and very evil: that's a Swans ſong before death; now is the ſoul fit for Juſtice and wrath, and never ſo fit as now. When a ſinner ſings a *requiem*, ſoul take thine eaſe, he is fit for, yea very neer to, wrath.—*This night* ſaith Chriſt in ſuch a caſe, *they ſhall take away thy ſoul.* A man hath ſinned himſelf to Hel-door, which hath ſinned his ſoul blind & ſecure. *Setling upon the lees, and judiciary viſitation, they are joyned both together, as neer Neighbours, & as belonging to one thing, and this by reſolute wil [*I will*] *viſit thoſe that are ſetled upon their lees*, Wrath is comming towards you, yee blind ſouls: do yee ſee it? no: There is none. Why therefore 'twil certainly come; you are the onely perſons fit to be viſited, [*I will*] viſite thoſe which are ſetled upon their lees, whom ever I paſſe by. A horſes eyes out, and the next work he is fit for, is grinding. Juſtice ſets ſinners to grinding their own ſouls, when they cannot ſee their own ſins, wrath certainly, wil not ſuffer that man to live long, which hath kill'd his ſoul with ſin.

* A man is fitted for wrath indeed, when he ſtands at Hell-door, ready to goe in.

A ſecond property of a man fitted for wrath, is this, alienation. No, bleſſed fellowſhip, ſpeaks ſeparation to wrath. A King calls home his Ambaſſadours, when he means War, and judges a Kingdom fit for nothing, but the Sword. Caſting off, fits to cutting off. The ſpirit of God departs, when the man is rejected. Alienation is great ſtill, before deſolation. *Saul* ſhall have no anſwer no where, no whiſpering from any but from Hell, when given up as only fit for that place. Light hath no fellowſhip with darkneſſe; but when 'twil have nothing to do with darkneſſe, to make it light; the ſtate is deſperate, 'tis a ſigne that the ſoul is fitted for utter darkneſſe. There are but two ſteps to death: the firſt is this; The ſinner ſayes he wil have no fellowſhip with God: the ſecond is; God ſayes he ſhall have none. Now is the ſinner judged; how fit for hell then, now judge yee; execution only is wanting, and the devill is not uſually backward, to diſcharge his office; the man is upon the gallows, he wants but turning off; how things may turn, whether Chriſt wil put in and beg the mans life, here lies the caſe, and depends wholly upon Chriſts Wil. What fellowſhip your ſouls have with God, I know not; whether God ſay any thing, or nothing; whether inſtruction with ſtrong hand, be come to inſtruction with weak hand, by reaſon of your ſtrong luſts: whether your inſtruction with weak hand, be not come to inſtruction with no hand, but bare blows for your baſeneſſe: whether all whiſperings be not laid aſide, and whiſpering turn'd into whipping, this would be lookt well into; for it ſpeaks very

Alienatio.

ominously for eternitie. Love or hatred cannot be guessed at, by things without, but by Gods dealings within, they may shrewdly be guessed at.

3 *Prophanatio.* Prophanenesse is a third proprietie, of a man fitted to wrath. Prophanenesse is the badge of an *Esau*: wickednesse speaks out a cursed soul. To what Country a man belongs, you may understand by his language, whether to *Spain*, *France*, or the like. *Hell* hath its openings, as Heaven hath; when *hell* opens in a mans mouth, what needs any further inquiry, What Country man Sir? To what place do you belong? A man moulded and shaped for wrath, may be read in his face: Death though it cease within, yet it shewes it self in the very superficies without. You have such a common speech, *One may see death in that mans face*. A mans life is, in reference to his eternall estate, as his face is in reference to his temporall, 'tis *Index animi*, *index futuri*, *index ete ni*. A mans life foretells his end. What course any man leads, broadly speaks what such a man is, what he will be for felicity or misery. An a man be in the broad way, he may propheſie where 'twil end, and to what inheritance he shall come, whether to light, or darknesse. I know not what lives you lead; Christ does, and you should. Let them be led how they will, you may spell Heaven or Hell out of them. Life is but an expression of the frame of the spirit; 'tis but motion according to such wheells, and such a spring within. If you will know of what frame, or what *make* your souls are, and to what fitted; view your lives. Your souls breath out themselves, in your lives; and they breath out themselves

ſelves in the boſome of God, or the devil; into whoſe boſome you breath your ſouls in life, into that boſome you wil certainly breath them in death. As you find your ſtate now, move; to fit for Heaven is no trifle, your eternall eſtate depends upon't. To fit for Heaven is not arbitrary; you cannot come there without it. To fit for Heaven is not eaſie, the making power of God muſt go to it. Sinners why doe you put off this work as a trifle? And why doe you put it off till death? That man would never be holy if he could ſhift it, that wil not be holy till he die. He would never have to doe with Chriſt if he could ſhun him, that wil not ſeek acquaintance with him till he muſt leave this World. When death is fitting the ſoul for *hel*, then the ſoul ſets about to fit it ſelf, for *heaven*. Ah Lord, that ever this man had a ſoul, that damnes it himſelf! Wrath doth uſually croſſe and curſe this folly; men are ſurpriſed in body, or ſurpriſed in ſoul; no ſtrength, or no heart, and ſo dye in their ſin.

Fitting grace for *Heaven* hath its means, hath its ſeaſon, hath its courſe, and then hath its bleſſed end; I wil touch theſe a little. *'T'ath its means.* Wil you be fitted for heaven, ye wicked ſouls, and uſe no means? 'Tis common to the worſt men, to caſt their ſouls upon a miracle for ſalvation, and not upon means. God fits by his Word, they'l hear none: God fits by Prayer, they'l uſe none: God fits by his People, and they care for none: holy Ordinances ſleighted, & yet the holy Land promiſed, ah Lord! are not theſe ſouls mad? to conclude the end, & exclude the means? Theſe men wil die in preſumption, or elſe I dare die for them.

2. *'Tis its ſeaſon:* Earthen veſſels have their ſeaſon for molding and ſhaping to ſuch a form, and to ſuch an uſe. All times of the yeer are not ſeaſonable for ſuch a purpoſe. Salvation hath its day: the Sun ſtands not ſtill, 'tis coming towards a man for ſo many hours, and then goes away from him as faſt. Fitting ſeaſons for heaven, are tranſient: ſleighted, & eternally hid from a mans eyes. *O that thou hadſt known in this thy day, &c. But now they are hid.* Love paſſions are ſtrong, but no fire cools ſo faſt as this, when abuſed, nor ſo hard to be kindled againe, when out. God knocks, and if no opening, away to others that wil. He comes to a mans houſe, and proclaimes peace, if peace be not regarded, he departs with a witneſſe, leaves the duſt of his feet behind him, to teſtifie what a baſe earthy heart 'twas, that rejected him.

3. Fitting grace for heaven, *hath its courſe.* Phyſick has its courſe, to fit the body for health; malignities are not carried away preſently. Bad ſpirits abounding, require ſweating, & ſweating again. The great Phyſition hath his courſe, preſcription upon preſcription, *line upon line.* All is not done of an hour, to make ſoul fit for bleſſednesſe, for ever. Grace conflicts with corruption long ere it can get the victory, and render the ſoul fit for heaven. Some ſinners wil never be fit for heaven, becauſe they cannot bear a fitting courſe. Sorrow for ſin, ſpending; the pain of conſcience, killing: bleeding till binding up from Chriſt comes, utterly conſuming, not to be thought of: if theſe men can fit themſelves for heaven, 'tis well; they will never be made fit by Chriſt,

Chriſt, they are ſo idle headed, & wilfull hearted.

Finally, after grace hath had its fitting courſe, then it has the *fruition of its end*; a fit ſoul expires into heaven: the ſoul fit for heaven, ſtayes not long thence The ſpirit ſayes come, when fit: the Bride ſayes *come*, when fit: a fitted ſoul for heaven, is a panting ſoul for heaven, and Chriſt a panting husband for this Spouſe. Grace hath its diſtinct property at every height; when at full height, and fit to be diſſolved it deſires diſſolution, and diſſolution is granted, as a *medium* to its *ultimate* form, which makes the perfection of a thing. A Chriſtian is perfect when fit for heaven; his grace is perfect, when in heaven. 4

Chriſtians, I have ſomething to ſay to you from this Point, and then I give it up, and get gone. 'Tis many a good ſouls panting often, *O that I were fit for heaven.* Why? Chriſt makes ſo: He works at ſuch a height as at which thy heart bends. The bending of thy heart to ſuch a height in grace, is a prevenient diſpoſition to it, 'tis the work thou wouldeſt, begun; and well onward to finiſhing. Such a panting ſoule will be fit for heaven, and caught up into *heaven*, ere he's aware. When the ſoul is pitched upon ſuch a Noble height, Chriſt hath taken it into his hand to make it ſo high. Strong deſires are glimerings of Sun-riſing.

I would have no ſoul ſad, that pants after much grace, Certainly the Sun is riſen very high in this ſoul already, 'twill be at the Meridian apace; *heaven* is not farre off that ſoul, which longs to be fit for it, When Chriſt once began to pray *Father glorifie me with thine own Self, with the*

glory which I had with thee, before the world was; glory though ſo great was not farre of. When the poor man would beleeve, the ſpirit of Faith was neer, and the next words are Faith, and no more words of unbelief, *If thou canſt do this, if thou canſt doe that*, heard. There is no deſign to become fit for heaven, like bringing a mans ſoul into a paſſion this way. Divine paſſion makes ſtrong compaſſion. Chriſt does not quench ſmoaking Flax: does he quench flaming flax? Panting to be fit to live in Heaven, where ſo much holineſſe is, to live in the preſence of God who is all holineſſe, this is flaming Flax. The fire goes as high as heaven: Heaven wil open wide, to ſuch a heavenly heart. The ſoul would have a ſute to wear in the Country; which wil ſerve at Court; a ſute on Earth, which wil become it in Heaven: this is Flaming Flax. Grace is never checked in its growth by God, but embraced moſt, when it aſcends higheſt. God meets a Prodigall, and kiſſes him: doth he not meet a dear child, which is almoſt come quite home to his Fathers houſe, and kiſſe and feaſt him? A ſoul that pants to be fit for Heaven, is crope up to Heaven door, certainly Chriſt wil welcome this ſoul, and let him into his deſire.

Thou panteſt to be made fit for heaven, why? Thou art fit *Who* [*hath*] *made us* [*fit,*] *&c.* Theſe are ſaid to be fit for heaven by the Apoſtle, and yet pray'd for by him, as yet wanting much grace. There's a *fundamentall fitneſſe, and a compleméntall fitneſſe* for heaven. The loweſt dram of true grace, gives a fundamentall fitneſſe for heaven. A weak hand of Faith on Chriſt, wil

ſave

save a man from drowning: a spark of fire wil ascend to heaven, as truly as a flame, though not so strongly. That there is any spark in the soul to bias it heavenward, we should blesse God, and blow the spark by Prayer, this is the way to have more. A complementall fitnesse is, when there is a double Testimony that all is ours; from Gods spirit, and our own: when the soul is sealed with this double seal, to the day of Redemption. When Faith is strong, love strong, experience much, joy much, unspeakable and full of glory, then is the soul complementally fit (*i. e.*) fully fit for glory. This should be striven unto, because it makes large entrance: but the soul should not torture it self, that it cannot with any pains, yet attain so high. Some have Heaven here; such are fit for Heaven indeed, as carry Heaven still about with them: 'tis but out of one Heaven into another with these. Others are made fit for heaven in hell, and come as out of hel to heaven, & yet this is great mercy too and every poor low-grac'd soul, should say so.

Let these things settle weak souls, banish bad objections, and make your fitnesse for heaven in that measure which it is, your consolation in these miserable times; Swords, Guns, Weapons of Warre, may wound, lame, and unfit you for earth, but let this comfort you, you are still fit for heaven. Lame legs, cut arms, bleeding bodies, and holy souls, wil go to heaven well enough: poor, blind, lame, halt, are most the guests that come there. Christ had bloody usage from base wretches as we have now, Spears thrust in his sides, deep wounds, so deep, as to let out all his blood

and

and yet not any of his fitnesse for heaven. 'Should be enough to us all, in these bad times, that a mansion is prepared for us, and we for it, where all losse will be turned into gain; where lost legs, and lost arms, and lost estates, will meet their right owners again, and glory in over and above.

The seventeenth Sermon.

COLOS. I. 12.

Giving thanks to the Father, who hath made us meet to bee [partakers] of the inheritance of the Saints in light.

TO be partakers] of the inheritance &c. Thus read, 'tis interpretation, not strict translation; yet possibly I may make issue both waies, for your sakes, both as you read it, and as 'tis to be read in the originall. The text *verbatim* runs thus—*fit to a part . or portion of a lot of Saints in light.* 'Tis phrased in allusion to *Canaan*, where the people of God had their part and portion, and this by lot by an immediate providence, and by no humane art, by the speciall blessing and disposing hand of God, and by no merit or means of their own. The phrase notes top favours, gallant mercies, dispensations ful of love, all love, all love to al eternity. *The highest mercies are communicable:* Heaven, all that is in Heaven, distributive; distributive to men like our selves—*Partakers of the inheritance.*

Doct. Participatio sacra, est communicatio.

Love is bountifull she gives all, mercy empties her self upon her children: she empties pockets,

kets, she empties Closets, Cabinets, Jewels of price, Jewels of glory, of eternall glory, are given away to her favorites. *Having given us Christ, will he not with him give us* [*all things?*] Love gives all: Christ and all that Christ hath. The Apostle argues *a majori minus.* Christ is a greater gift then Heaven, and yet he is made communicable, and communicable to man, to *us*; therefore no marvell that heaven is. *Having given us Christ, &c.* Love will make her heart bloud communicable, which is more then making heart Jewels communicable: Christs giving of himself, is more then giving any thing without himself, more then the giving of Heaven and Earth to man. Heaven is not noted in Scripture, as the height of Christs love, but himself; what himself is, and what he puts himself unto. *His own self*] *bare our sins, on his body, &c.* 1 *Peters* 2. 24. *And to be with* [Christ] *is best of all.* 'Tis not said, to be in heaven is best of all. The accent of love is fastened upon Christ himself, and not upon any thing else. Christ himself is still noted as a greater communicable of love, then Heaven or Earth, or any thing besides him. Love opens her purse to her beloved, yea shee opens her bosome, and sets her beloved there; Heaven is in Christs *bosome, and Christ opens this to his, he makes this communicable—*Partakers of the inheritance, &c.*

Sacred Communication, is to make suitable demonstration, of infinite love. Great love is not suitably expressed, by small things. *Springs make Chanells, Streams, Rivers, suitable to their strength; they make their rent without, suitable to

**Abrahams bosome is but alluding to the felicity that is, where Christ unbosometh himself to Saints.*

Communicatio sacra est ad demonstrandum Communicantem.

** Magna pravis minima exprimuntur.*

to their bubling within under ground. Heaven is but a ſuitable expreſſion, of the love of a God: 'tis but a ſtreame ſuitable, to ſuch a fountain: but beams ſuitable, to ſuch a Sun. Heaven is but legible writing out, of infinite love. Were not heaven made communicable, infinite love would be but half expreſſed, 'twould have no ſuitable demonſtration, 'twould be far more in it ſelf, then known to us. 'Tis with Chriſt here in this world, as 'tis with a Chriſtian, a Chriſtians fortune here, doth not ſuite his titles; called a King, and has nothing. Now are we the Sons of God, *but does not appear what we ſhall be.* Why we ſhall be but the Sons of God, his meaning is, that now title and revenew do not agree, nothing in poſſeſſion that ſpeaks out the Son of a God, the Son of a King; ſtate and title, doe not fitly and fully expreſſe one another: ſo 'tis with Chriſt now his love and his expreſſion of it, are ſhort one of another: many expreſſions of love are made here, but they all expreſſe it but brokenly. Heaven wil ſpeak out an infinite love; 'twil demonſtrate it to the life to all the ſenſes at once, which is ſuch a demonſtration of a thing, as here man cannot make of any thing. There a man ſhall have the advantage of all ſenſes together, to fathome infinite love: he ſhall hear it, ſee it, taſte it, &c. He ſhall ſee the Fountaine where and how it riſeth; the Ocean how vaſt it ſpreads, and how broad it bears. Chriſt demonſtrates infinite love fully, fitly, therefore is heaven made communicable to poore Earthen creatures —— *partakers of the inheritance, &c.*

Sacred

Sacred participation is to make ſoul ſatisfaction. Every thing leſſe then heaven, is too little to ſatisfie the ſoul — *All is vanity, &c.* Put all things on this ſide heaven together, and all is empty (*i.e.*) in reference to the vaſt partaking ſpirit of man; it ſwallowes and ſwallowes the whole Creation, and makes nothing of all; participation of Earth, of all the Earth, will not ſatisfie, heaven muſt come in too; or elſe the ſoul like the Dove, remaines utterly reſtleſſe, and cries like the grave, *Give, Give.* There is exceſſe in the Creature, but not proper filling. *Be not drunken with Wine wherein is* [*exceſſe*] *but be* [*filled*] *with the ſpirit*: 'tis one *ſpirit*, that filleth another. Abundance of earthly things maymake exceſſe, and turn the ſoul into ſin; but participation of fulneſſe in God, is that which gives the ſoul its felicity in its ſelfe, and this is in Heaven. Abſolute fulneſſe is in heaven, and this maketh abſolute content, therefore is our participation here, ſtill reaching after more, then can be had here. All that is diſpenſed in way of inferiour ordinance, makes but taſting and longing, and does but put on appetite to a full meal. Heaven is Gods ſupreme ordinance, to give the ſoul ſatisfaction. * Other ordinances bring in the ſoul but drops, and therefore it ſtill thirſts; this ſupreame ordinance brings in the Ocean: the ſoul in this ordinance is ſwallowed up,* it can breath nothing but bleſſing, as ſeeing, feeling, hearing, taſting nothing elſe.

3 *Communicatio eſt ad implendum ſubjectum cui communicatur.*

Sacred participation is made according to Chriſts will. The pleaſure of the King is, that we ſhould ſit at his table, that we ſhould dip our morſels

* *Participando.*

* Tis Gods letting forth of all, to things without him.

Communicatio eſt ad placitum communicantis.

ſels in the ſame diſh with him, eat as he dos, drink as he does, wear and fare to all eternity as he doth: *Father, I will that thoſe whom thou haſt given me, be with me where I am; that they may behold the glory which thou haſt given me, Joh.* 17. 24. Chriſt would not be in heaven alone, to eat his morſels alone; his pleaſure is in choice company, though not in any: [*I will*] *that* [*thoſe*] *which thou haſt given, be with me.* The pleaſure of Chriſt, is the ſpring of favours, as high as this riſes, a Chriſtian riſes, neceſſarily. The naturall Son may have what he wil, for the adopted Son; the Wil of Chriſt, is the rule of Communication: all is his to make gifts to his favorites, as great as he wil. *Theſe have continued with me in my temptation, theſe* [*ſhall*] *ſit on Thrones*, the pleaſure of Chriſt *Thrones* us, heavens us. Heaven riſeth out of Chriſis breſt. It comes out of the belly of divine wil. Participation is to ſuite wil, wil is infinite vaſt, therefore is Heaven communicable. Great perſons do great things, to ſatisfie their wil.

Communication is according to obligation.

Participation is proportion'd to Promiſe: no leſſe then the Land flowing with milk and honey, is promiſed. Heaven is but little enough, to fulfill truth, to pay depts. Chriſt hath been ſo free of his promiſe, that all he has wil but make it good, & render him juſt. He hath engaged his own honour, his own inheritance, all below, yea all that he has above, upon poor terms, but upon our ſervice, which is more diſſervice, more ſin then ſervice at beſt. *If any man ſerve me, let him follow me; and where I am there ſhall my ſervant be, John* 12. 26. We are by promiſe to have

have as much wages as Chriſt, to receive as great pay, though not in ſo great command, and though but common Souldiers, and he a Captain yet all that ſerve under him, are to have as he has, a houſe full of ſilver and gold, yea, a houſe *not made with hands*, a very vaſt houſe; a houſe full, a heaven full of Jewels. Communication is according unto obligation, depts muſt be paid, although never ſo great. Mercy never dies in debt to Juſtice; every man ſhall partake of as much, as fit for and promiſed to him, although Chriſt himſelf hath no more.

Participation is proportioned ſometimes according to merit. Gods giving, is according to Chriſts deſerving, not according to ours: the beſt of us ſhould partake of hell, and not of heaven, if we had our deſerts. Heaven is great, and yet leſſe then Chriſts merit, and therefore God himſelf is propoſed as a Saints portion, and Chriſts purchaſe; *The Lord is my portion*, he doth not ſay heaven. The Lord which made heaven, and can make more heavens, yea, is more then all heavens, upon a glote of whoſe eye, upon a caſt of whoſe countenance, ſtands heaven and hell; he is my portion. He is ſo: in whom? why? in Chriſt, by his merit. Participation is proportioned to merit; merit is vaſt, it challenges heaven; more, God himſelf. Chriſts merits make God ours, the holy Ghoſt ours, what God is in himſelf ours; which is the heaven of heavens, that which makes heaven, heaven. Chriſts blood is of more worth then heaven: it bought heaven and earth too of exact Juſtice, not for yeers, or for lives, but the fee ſimple for all eternity. We receive

Communication is according to inſtigation ſometimes.

as God gives, God gives as Christ merits, and mediates: heaven comes out of Christs wounds to us: heaven comes out of hell to fallen man. Christs descension to hell, makes our ascension to heaven; we are partakers of glory by his shame and misery — *By his stripes we are healed &c.* By his hell, we are heaven'd. We inherite not hereditarily, but made heirs, and so partake. Our participation of glory, is a made participation, made out of merit; merit is vast, therefore is our participation so vast as heaven — *partakers of the inheritance.*

Vse. Is't a time of losse? 'tis a time of reception *equivalent.* God is more giving, then taking away: is not heaven more then you have lost upon earth? heaven is communicable, and yet you complain, What shall you do for house? What shall you do for land? for enough for you and yours? all is gone. What? is heaven gone? then all is gone indeed. God shuts one hand, that we may look to the other, which is open with greater and better things. Mens eyes are not opened, by the dealings of God; men learn not instruction, though God whips to teach; that's your undoing, not what you have lost, though never so much; for heaven would make up that well enough. God *takes* away in earthly things, that we may consider and see, wherein he is a greater giver; do ye make this use of your losse? A man loses much, when he loseth an estate on earth and loseth with it a heart to look after an estate in Heaven: when losses and crosses kill affection Heaven-ward, *all* is gone indeed: gone without hope of recovery.

Do not the stroaks of God make you look to him?

him? Why? then you will be ſmitten again. *Iobs* meſſengers ſhall come one after another, and tell you of the loſſe of all, to ſee if that will ſave all. Divine rods are ordered to ſecond one another, till the ſoul be as high as it ſhould be, or as low as it muſt be: as high as Heaven, or as low as hell. I would ſinners did conſider the ſcope of Gods dealings now, and what is before them. Heaven and hell is before you now, you may be partakers of which you will. Heaven is communicable hell is communicable, one in one hand of God, 'tother is in 'tother. Which way any great mans vein lies, you obſerve him. Gods vein lies in giving of great things, great mercy or great miſery, he gives no leſſe then heaven or hell to every man: he makes every man partake of one or 'tother. Sinners, as you love your ſouls conſider this.

Wrath works, as love is abuſed: juſtice riſeth high, when high favours are ſleighted. *All is communicable*: 'twill break the neck of all, which make not uſe of this; mans ſpirit muſt work, as Gods doth: when one is open to give; 'tother muſt be to receive. Bounty preſuppoſes a ready receiver: who is backward to take great things? and yet who is not backward to go to Heaven? Heaven is wholly communicable, and yet ſinners are wholly careleſſe of it. Not a peny in heaven, but 'tmay be yours, and yet what heaps of treaſure are there? Ah Lord, what wealthy perſons might ſinners be, and will not! Only their will keeps them poor, *Paul* yours, *Apollo* yours, all yours, all is communicable, heaven and earth; the earth, and the fulneſſe of it; *Communicatio plena.*

ſo heaven, and the fulneſſe of it; not a room, not a walk in heaven, but 'tis common for all the inhabitants! not a diſh, but every ones hand is in it together: many hands in a diſh, is all the feeding above. Not a delightfull tune above, but every ones heart is ſet to it: not a beam in the Sun above, but every ones eye is fixed upon't: not a flower in Chriſts boſome, but a ſmell to it: not a ſecret, but revealed to all. All that hath lain hid for this many thouſand yeers, almoſt from all here below, there 'tis known to all; they above know, as they are known; ſuch great mercy, ſuch full mercy, rejected what great miſery, what full miſery, will it make? Juſtice ſwells, as ſinners kick mercy: ſuch a Heaven ſleighted, makes ſuch a hell. Hell, 'tis but Juſtice working ſutable, to the abuſe of ſo much mercy, as may be had in heaven, and the ſoul would not.

Communicari, libre. *Heaven is freely communicable*, and yet ſinners have no heart to it. Heaven may be had for nothing, neither for money, nor moneyworth, only for making fit for it, and this too wholly at anothers pains and coſt, and yet ſinners have no heart to it. Chriſt gives much, but takes nothing: mercy, is all mercy; mercy, is all free; as 'tis laid out all in an inheritance, and lies all round together above, 'tis all free. Love in its utmoſt dimenſions, in its heights and depths, as it paſſes knowledge, as it makes a haven, yet it keeps its own eſſentiall property; 'tis love, and but love: heaven is nothing elſe, but *a bed of love*: all delights free. There is nothing in heaven bought, nor paid for by us, of all the coſtly things that are there. There are Jewels about the inhabitants

bitants necks, ſuch as the world never ſaw, and yet not one bought by the wearer and owner: all given freely. You have not ſeen ſuch an inheritance for nothing, as Heaven is. There be things which coſt infinite dear, and yet done away for nothing. A man may ſee that which eye never ſaw, and hear that which ear never heard, for nothing. God layes out much, but looks for no return: his greateſt favours go for acceptation. Participation of purchaſe, is pay for purchaſe; an men will but go to heaven, the place ſhall coſt them nothing, though fit for a Prince. All Gods motion is free: his bleſſed motion for a time, free; his bleſſed motion for eternity, free. As God makes heaven, he works for nothing: as he makes fit for heaven, he works for nothing: for his greateſt laying out, he ſets down nothing: at heaven doores he ſets no bill, what rent and fine, though there be not ſuch a Houſe of State again in the world. God keeps open houſe below, and above too: the beſt dainties, and yet no reckoning brought in; nothing to be paid, no, nothing expected. There is no thought of heart, what this diſh might have yeelded, and what that precious odour might have been ſold for. Heaven goes freely free, *gratiſſime gratum*. Heaven given, and not a thought againſt it: all the riches of a God laid down at mans foot, and all the heart of God too, with it; and all the panting above, is, O that all may not be trod upon. Ah ſinners, what a damnation will this make, to ſet one foot upon heaven, and t'other foot upon Gods heart! To trample all his, yea, and all him too, in the dirt:

heaven, and his heart too, to hold your ſin?

Communicatio univerſalis.

Heaven is univerſally communicable: from Eaſt, Weſt, North, South, many come and ſit down, in the Kingdom of heaven. Strangers may dwell in the holy Land; Gentiles, as well as Jews. Of all Nations, Kindreds, Tongues, may live together above, and be ſpoken unto, in their own language, yea, underſtand one another plainly. Variety of language, excludes not heaven, confounds not heaven. All above, are intuitively underſtanding: men are as the Angels of God, in the Reſurrection. *Oh every one that thirſts*, come in; that's the bill, that is ſet upon heaven door: did ye never ſtand ſtill and reade it, ſinners? Heaven gate is open to all that knock, but fools, fooliſh Virgins, fooliſh ſouls, which have nothing in them, nor will have nothing in them, to render them fit for heaven. There is *Rahab* the Harlot; There is *Manaſſeth* that murderer: there is the Thief; there is *Mary*, that had ſo many devils: A man that hath many divills, may come where there is not one; The moſt devilliſh, helliſh creature, may be made partaker of heaven. Lame, and blinde, and halt, may come in there, and yet ſtill there is room. *'Tis done as thou haſt commanded*, ſaid the ſervant, that was ſent out to invite all ſorts *and yet there is room* *Luke* 14. 22. There is great variety of gueſts above, and yet one Table large enough for all; no crowding, and yet thouſands, and thouſands of thouſands, ſitting together. Heaven is a vaſt continent; much of the holy Land, yet not planted; many manſions above without any Inhabitant. Heaven is univerſally communicable, and univer-

univerſally fit and compleat ſo to be: All may ſit round and look the Sun full in the face, and he them. That which is ſo propoſed to all, and ſo fit for all, how will it doubly damne all, that come ſhort of it! You will be judged as lovers of hell, more then lovers of heaven, which come ſhort of it; as lovers of darkneſſe, more then light; as lovers of ſin, more then the eternall felicity of your ſoul: upon this very ground that grace and heaven are ſo generally communicable. *Light is come into the world*, ſaith Chriſt, *And the world regardeth it not. This is the condemnation of the world*; A world of men might be partakers of the inheritance of the Saints in light, and will not, this will make hell, hell indeed; condemnation, *the condemnation*: becauſe men will not go thither, though no exception. Tis diſperate, to make exceptions where God makes none: to exclude a mans ſelf, when God doth not.

Finally, *Heaven is durably communicable.* I cannot ſay, it is perpetually communication The everlaſting doors, ſtand not open everlaſtingly; But yet a great while. The Thief found them open, at the laſt hour of his life. A ſinner may come in, at the ninth and laſt hour, and have his pay. A ſinner of a hundred yeers old may get into Heaven, I doubt there be but few gray-heaven ſinners turn in there, yet it is not long of the place. Heaven doors are open, till old age; onely old folkes are wilfull, which is excluding. God is long ſuffering; all that while, Heaven doors are open. *The long ſuffering of God, waited in the dayes of Noah*, ſaith the Apoſtle *Peter*. A hundred and twenty yeers,

Communicatio durabilis

Heaven ſtood open, to that people. God makes the greateſt mercies, wait upon the greateſt ſinners, a great while, which is one of the greateſt wonders in the world. If you have a mind give great things you have no mind to waite to do it; yet ſo doth GOD: *He waits to be gratious.* The Sun is made to ſtand ſtill many hours, many daies many yeers. Salvation brought to mens houſes, Pariſhes, yea, to mens ears, and there ſounding & knocking, ſeven yeers, ten yeers, twenty yeers: And all the intreaty is, *Will yee go to Heaven ſinners?* Will yee go to Heaven? Will you be made partakers, of the inheritance of Saints? God is not a bare giver of Heaven, but a woer for heaven: he does reconcile, and *beſeech to reconciliation:* he doth knock, and *ſtand at the door and knock, till his locks be wet with the dew of the night*; He ſtretches out his hand with heaven in it, and doth ſo all the day long —— *To Iſrael he ſaith: All the day long, have I ſtretched out mine hand to a diſobedient and gain-ſaying people,* Rom. 10.21. Heaven made to waite upon earth, baſe earth, wicked earth; what will this come to, if not looked to? If heaven not participated of at laſt? What a hell will he have, which hath had heaven at his door many yeers together, and had no heart to enter into it! But you will ſay, No body is ſo careleſſe: Every one ſurely, is willing go to heaven. One would think ſo, but yet 'tis not ſo.

'Tis eaſie to demonſtrate, that multitudes have no heart to goe to heaven. *They will part with nothing for it.* Sin is worſe then nothing, and yet ſinners will not part with this for Heaven: Have they

they any heart to heaven then? Chriſt makes an under-prizing of a thing, a demonſtration of no love, nor heart to that thing, ſo prized. *If you think good, give me my price, if not, forbeare: So they weighed for my price thirty pieces. Caſt it to the Potter*, ſaith God: *A goodly price.* Underprizing and undervaluing a thing, ſpeaks out properly and plainly, no will to that thing. Will ſwayes that way which 'tis willing. Love bids according to worth: She comes to Chriſts price, for Chriſt, and glad ſhe can have him ſo too. *If you think good give me* [*my price*] *&c.* A mans own price, is no price: baſe bidding for heaven, argues no heart to it; ſuch a wretch is caſt to the potter, caſt to hell to be torn in pieces, as a veſſell in which there is no pleaſure. If under price argues no heart, what does no price? 'Tis many a ſinners damnable caſe, he'll part with no ſin for Chriſt nor heaven, could Chriſt and heaven be much more worth then they are. Part with no ſin, do no duty, wait no time. 'Twill be a hell to this man, to go to heaven. A man that will not part with his ſins, to be partaker of heaven, is more willing to go to hell then to heaven, ſin hath got his heart, he ſhould loſe his heaven, to go to heaven. A ſinners own heaven is dearer to him, then Chriſt; he will venture the loſſe of one, rather then loſſe the other.

They will perform no duty for heaven. Action ſpeaks out affection. To what a man hath a heart he hath a hand a head a foot; heart commands all. The will is *Major Generall*, orders all to move as ſhe will. Where there is no foot towards heaven, no hand towards heaven nor

bending that way, is the heart towards heaven? from your lives, you wil be condemned; yea ſpeak out your hearts, and yet you plead for them; you have ſet your way you wil go, and yet upon pretend you are bound in ſpirit for heaven. Perverſeneſſe is in your paths, and yet you plead for your will. Sinners, obſerve that ſpeech of Chriſt; *If any man* [*will*] *be my diſciple, let him deny himſelf and follow me.* Chriſt makes deed to demonſtrate wil: If a man be willing to be Chriſts companion, and ſcholler, he wil follow Chriſt; yea, he wil *take up his Croſſe* (*i.*) go thorow any difficulty, to enjoy his fellowſhip. What *will* is indeed to the end, it is to the means: 'Tis idle talk, fancy, and dreams, not *will* to a thing, that wil uſe no means Yea tell me ye are willing to be made partakers of the inheritance above: what do you do to be made partakers? Do you walk in the way which leads to heaven? Are you not in life, according to your luſts? In your courſe, according to your company? Unto divine duty, according to your humour? Does not wil rule truth, and not truth your wil?

Let perſons convinced, be inſtructed. *Ye cannot be partakers of the Cup of the Lord and of devils,* ſaith the Apoſtle: to ſay I, ye cannot bee made partakers of heaven, and keep on in the way to hell, you muſt firſt be made partakers of the *heavenly calling,* as the Apoſtle calls it, ere ye can be made partakers of heaven it ſelf. *Wherefore holy Brethren partakers of the* [*heavenly calling*] *&c. Heb.* 3. 1 (That is) a calling to heavenlineſſe: Heaven muſt begin here; Chriſt muſt rule all

all, and be made all here, as he is above. A heavenly calling ſpeaks three things; a heavenly rule, a heavenly ſubject, and then a heavenly end. *I am the way.* That's a heavenly rule. *Not I live but Chriſt lives in men*; there's a heavenly ſubject. *I have fought a good fight, henceforth is laid up for me a crown of Righteouſneſſe*; that's a heavenly end. The two former are ſubordinate to this latter. Chriſt muſt be without a man, and within a man, or that man wil never come to heaven. He muſt be all without, and all within; he onely muſt be the way — *I am the way.* And he onely muſt live in the heart, to guide this way — *yet not I, but Chriſt lives in me.* The Word of God, and the Spirit of God, muſt meet in the life of man, or that life wil end in death, in hell, not in heaven. A heavenly rule, and a heavenly heart, led to heaven. Few Chriſtians lives, are clearly Chriſtian. Chriſt is our ſanctification, as he is our juſtification; he is our life here, as wel as our life hereafter: he muſt be made ſo by every ſoul, and then all wil goe wel at laſt. Heaven is a Crown of Righteouſneſſe, not of our righteouſneſſe, but of Chriſts. His ſpirit muſt rule all, his merit muſt be leaned upon for all, this ſoul will certainly be made partaker of all.

Chriſtians ſhould bee comforted from this point. All the wealth of Chriſt is communicable. Heaven communicable, communicable to you, to Saints. The complaints of Gods people are many, this point anſwers all. My loſſes are great ſayes one, ſo ſayes another. Will not heaven make them up? Thou haſt neither money nor goods, Thieves and Plunderers have ſtole all.

Haſt

Haſt thou not treaſure laid up in Heaven where no ſpoil can be made? In caſes of perſecution, Chriſt teaches us to comfort our ſelves with heaven, how all is doubly made up there. *When men perſecute and revile you rejoyce, and be exceeding glad, &c.* Upon what ground? Why? Upon th s: *Great is your reward in Heaven.* Loſſe hath its quantity. Tis *great*. that makes it ſo heavy; reward hath its quantity too, [*Great*] *is your reward in Heaven.* If a man had loſt a Kingdom on earth, Is not the Kingdom of heaven reſponſible? If a man had loſt all this world, Is not the world to come, as good as this? Is not heaven as big as earth? As good as earth? As much good? As laſtingly good? Will not your heaven above, bee as ſweet as your hell here is bitter? Suppoſe there be nothing above but Chriſt to make up all thy loſs here below, is not he enough? Canſt thou not comfort thy ſelf in Chriſt alone? What a ſoul haſt thou? Twas high time, thou diddeſt loſe thy treaſure here; 'twas thy God. Thou wouldeſt otherwiſe have loſt thy ſoul.

Object. And 'twere but for my ſelf, I could bee contented, whatſoever I under-went; But I have wife and children, and no bread to put in their heads, nor no clothes to put on their backs, this makes my heart ſinke within, and I do not know how to keep it up.

Sol. Are thy children fit, to bee partakers of heaven? If ſo, let that comfort thee, that they are in a capable condition (though temporally miſerable) to be eternally happy. Say to thy ſinking ſoul, there is a houſe above, big enough to hold me and all mine, and the owner is kinde to ſtrangers.

gers. There is bread enough, clothing enough, for me, and all mine. Thou art but ſtript, before quite dead; death would have ſtript thee of all, if Cavaliers had not. Naked thou cameſt into this world. and naked thou ſhalt return. Thou maiſt go to heaven ſtark naked, without money, without clothes; All things are naked and bare before Chriſt; that's the manner of all going hence; thou art put in a poſture to go to Heaven, they go ſtript of all here below, to that felicity above. Thou haſt nothing, now thou art fit for all; nothing of earth, now heaven would be welcome; Thou haſt no home here, now thy long-home above, O! How ſweet would it be? Why? It may be it will not be long, ere thou be there. Be ſtill, 'tis God; things will end well, if heaven will make it ſo.

Yea: but mine are not ſuch yet, as concerning whom, I can thus relieve my ſelf; that they will be partakers of eternall felicity, when this miſerable life ends. *Object.*

Do thy duty to bring them to bee ſuch; thou haſt now time and leiſure, now all is gone; what elſe ſhouldeſt thou do now, but give all diligence to make up a felicity for thee and thine, where it may bee, ſeeing all is gone here? Time was thou diddeſt pretend multitude of buſineſſes, and great imployment in thy calling, that thou couldſt not diſcharge this and that duty in thy family, for the eternall good of ſervants and children, as thou wouldeſt: why? Now thou haſt nothing to do, God hath removed that let; let's ſee now, how heavenly thou wilt bee, in the diſcharge of the divine duty. Twill bee heavy upon thee indeed, *Sol.*

to

to see thy children lie in bodily misery, and yet still go on to do nothing. to deliver them out of soul-misery. If God stir up thy heart by this to do thy duty throughly, for the soul good of thine, thy misery may prove blessed misery, to thee and thine. This will be thy comfort at giving up, that thou hast discharged thy duty, to make a miserable condition blessed. But if successe suite thy industry, thy miserable children are made indeed. This may cheer the under sad thoughts; I can leave my children on earth, but I can leave my children heaven; I cannot leave my children this hilly Country, nor that; neither the blessing of hills, nor vallies here; but I can leave them the blessing of the *everlasting hills*, as the expression is of *Iosephs* blessing: Heaven was eyed in that expression. I conclude all thus: we are under age here, hardship is fit for us, and ours. Such heirs must comfort themselves with what they shall have. You which are partakers of the divine nature, shall be partakers of more felicity then the tongue of men and Angels can expresse; and yours for your sakes will be blessed below, when you are so blessed above.

The nineteenth Sermon.

COLLOSS. 1. 12.

Giving thanks unto the Father, which hath made us fit, to the part of the [Lot] of Saints, in light.

Εις τὸν μερίδα τῶ κλήρου.

THe greatest favours, come most immediate to us. Eternall mercies fall as a Lot in our lap; no

Doct.

no art, no *medium*, no merit. Gods own finger points them to perſons, to ſuch, and not to ſuch: —*Who hath made us fit to the* [*Lot*] *of Saints*.

Providence hath a mediate, and an immediate courſe, to give out favours to man. This, that expreſſion of the wiſe man gives us. Houſe and riches are the inheritance of fathers, but a prudent wife (ſaith he) is of a higher deſcent, *is from the Lord*. The mercy is higher, and therefore diſpoſed by a more immediate and ſpeciall providence. As things riſe in the Nobility of their own nature, ſo they riſe in the manner of their birth and bringing forth to us. Grace and glory are ſimply and abſolutely, the nobleſt natur'd things, and theſe in the nobleſt way deſcend upon us, by a very immediate diſpoſing hand of God. like a *Lot*.

Things are of a double deſcent. There is mans off ſpring, and Gods off ſpring. [*Wee*] *are his off-ſpring*, ſaith the Apoſtle. The nobleſt things are onely Gods off-ſpring: the great things of eternity, come onely out of the womb of a God; Heaven comes forth, from between his legs. Some things come down along in ſuch a line to us, through ſo many wombs, through ſo many hands, into our hands: Heaven comes out but of one womb, but that womb as bleſſed as God, from Gods immediate hand, by providence, not to bee explained, juſt as a Lot. —*The Lot of Saints, &c*,

Some things have ſucceſſion, others have none. Melchiſedeck neither father nor mother. The greateſt favours come all ſo into the World, neither father nor mother, but God. Out of nothing came

came all; from nothing comes all still, to the Saints; Heaven which is a Saints all, from nothing but from Heaven. From what house doth that great house descend upon us, to bee ours? From what Progenitors, but Christ? Is it not disposed to such and such secretly, wonderfully, by a hand and power unknown to all the world? Upon Christs vesture they did cast Lots, and as that fell, so the vesture went, by a supreme hand onely. Heaven is Christs vesture, the *Sons best garment*, his robe of state and glory, and this goes by Lot too; 'tis put, upon the back of none, by any art of their own, but by a power supreme, by that hand which disposed Lots which none sees; so all the Saints, get their greatnesse. —*The lot of the Saints, &c.*

As power did creat, so providence doth dispose. A very unknown creation, had the heaven of heavens, * The Angels, and all the state and glory, of that brave world to come. Do you finde any piece of that stately building above, so much as once expresly mentioned, in the dayes of Creation? 'Tis disposed as 'twas created, in a very close way, as a Lot, by such a power and providence as no Creature can explain, or peep into. This world was made by an immediate hand but that above after a more close, more entire, and more supreme way, (*i.e.*) utterly without all hint to be guessed at. So this world is disposed of by a providence of God, but by a providence working very externally, and very humanely, (*i.e.*) all along in such and such humane and secular wayes as usually known unto us. But that glorious world above, is disposed by such a providence,

* Above speculation therefore not subjected to it: wisdom would not hazel weak eyes.

vidence, as works very internally, very hiddenly, in utter unlikely means, and in theſe moves, utterly out of our ſight and reach, juſt as that hand, and thoſe fingers do, which diſpoſe into your boſome ſuch a Lot of great treaſure.

Some motion is peculiar for ſtate. Kings give low things by Offices, and take no notice of them themſelves what they are, nor to whom they go. But other things, of a more noble nature they give with their own mouth, and with their own hand, ſuch and ſuch noble things, to ſuch and ſuch noble perſons. Heaven is nobility confer'd with Gods own hand; Tis the beſt robe, put upon the Prodigall, by the hand of his Father, and none elſe. Tis lame *Mephiboſheth*, advanced by word of mouth, from *David* himſelf, as a piece of the ſtate of his greatneſſe, to which God had raiſed him, and as a high point of love. The more immediate things come, out of one friends hand into another, the more they ſpeak out love, and render parties honourable. *I did it for him with my own hand*, you have ſuch a common expreſſion, when you would work your reſpect, with ſuch and ſuch, to a great height. The King gives a Jewell, and hee gives it with his own hand; his love and honour doublely ſparkle in ſuch a Jewell, every time 'tis look't upon. Heaven is a Jewell hanged about our neck, by Gods own hand. God make a rich portion, and as it were, rolles it up in a Lot, and with his own hand, without any art of man, caſts it into our lap—*The lot of Saints.*

Some motion is peculiar for complement. Tis a filling up of Love, to give & to give with a mans

own hand: to give an onely ſon, and the Father to do it with his hand onely; this is Love to admiration, love filled up to the brime. *God ſo loved the world, that* [*he gave*] *his onely begotten Sonne.* Some perſons give, as if they would give themſelves too, if they knew how; that makes the gift mighty big: yee ſhall have gift, and hand and all; words, and arms and all. A gift fully circumſtanced with love, is a double gift. Heaven given, and caſt into our lap with Gods own hand, is a double Heaven. A Lot in a good ground, and to [*fall*] there; Heaven, and to fall as out of Heaven, that's two Heavens. Gods love-motions, are fully circumſtanced with love; the Sunne wants not a Beam, to give forth its glory. Heaven comes from God to the ſoul, as the ſoul it ſelf came from God; the ſoul and the felicity of the ſoul, both breathed from Gods own mouth.

Some motion is peculiar for Ecchо. * Some things are done ſo and ſo, to ſuite and joynt to others. The holy Land was divided by Lot, immediate providence carried it there. Friendſhip made no revenue in *Canaan*; Gods own hand caſt every man his fortune, ſo big, and ſo good; in ſuch a place, in the Mountains, or in the Vallies, with ſprings, or without. Divine diſpenſations, are harmonious; Heaven comes in no new way to us: God gives as he did give; Hee did give *Canaan* with his own hand, ſo hee gives Heaven. Power wrought very immediate, to plant our fathers in the holy Land, *Joſhuah did caſt lots*, and ſo divided the Land; power did work very immediate, to plant perſons there; ſo it doth to plant perſons above: [*I go*] *before to provide a place*, &c.

* A trumpet is ſounded ſo, and at ſuch a place, for ecchо.

Joſh. 18 10

Our

Our *Joshuah*, assigns our mansion, situation, building, conveyance, all done with Christs own hand [*I go &c.*] Though power work without hand, yet not without rule; not a word spoke, nor a work done by Christ, but with scope, and look to some rule, though sometimes that rule be a great way off, as far as Heaven. Truth fulfils Types; dispensations under each covenant, one eccho to another. *Canaan* went by Lot, so does Heaven — *The Lot of Saints.*

Dispensations of grace and glory suite, as really the same. Heaven and Christ come both one way to a Christian, by immediate providence: grace and glory, are wrought both with Gods own hand; Tis the finger of God that turns the heart towards heaven, and that turns the heart into heaven. Grace is an inspiration, glory is so too; there is no remoter agent of either, then Gods own spirit. A soul & such a soul, so happy and so glorious, was breathed altogether into *Adams* nostrils. The breath of Gods own mouth makes alive still, and the breath of his own mouth casts varnish & glory, upon that being, to maturation. Tis Christ all in all here, tis no otherwise above. Christ all in all; no Iesse makes grace; & no more is glory. Grace is such an immediation, according to such a location: glory is such an immediation, according to such a translocation: Christ is next to, and onely with the soul in both.

Glory is suited to grace in dispensation, as grace is suited to glory in fruition.

If this point were rightly applied to the heart, hope would not fall respecting great favours depending: providence hath more wayes then one, to bring great things to us: it can work with hands, and without hands: divine power can

bring a heaven to you, on its own ſhoulders, caſt a heaven upon you as a lot into your lap, in a very immediate way, beyond all proviſion, or expectation; God dos moſt and beſt for man alone, when he has no tool, or no tool conſiderable in his hand. We have a heaven depending, but yet a hell between us and it, and no man can ſee but one way to it; if that way do not hit which we propoſe, we are all undone; this is almoſt every ones vote. This point ſhould relieve us, in this deſperate caſe, reſpecting our great feares, and our great hopes which are ſo oppoſed. There are great mountains before *Zerubbabel*, great hinderances, in the way of our great mercies, ſo that we ſee no likelihood in an ordinary way, how or when our great heaven deſired, ſhould arrive with us. Let the point in hand ſupport; the greateſt favors come, in the moſt immediate way of providence: heavenly favours come to us, as if they did drop out of heaven. The more heavenly and divine the mercies are which we expect, in the more divine and immediate way they'll deſcend. The ſtone ſhall be cut out without hands, that ſhall ſmite the image of various mixtures, and break it to pieces: *new Jeruſalem comes down out of heaven.* Power will work in a very immediate way, to bring in that new heaven into the Chriſtian world, which now the Chriſtian world is labouring for. Heb. 12.26 *Yet once more* [*I*] *ſhake not the earth onely, but alſo heaven.* God himſelf will after a ſpeciall manner, ſet his own ſhoulders, to ſhake that rotten heaven of mens inventions, and thoſe which ſet their ſhoulders to keep it up, and make battery with ſuch Canon, as we are not

aware

aware of. *Not by might, nor by power, but by* [*my ſpirit*] *ſaith the Lord*, reſpecting the building of that Houſe, which typified this. *Not by might nor power* (*i.e.*) not by humane ſtrength, ſo much as by his own power, ſhal the old heaven be deſtroyed, and the new erected. We expect our heaven too low; from men: but 'twill come from God when it comes. As 'tis a great favour, ſo 'twill come in ſtate, in the way of ſublime favour, very ſublimely. Magicians, great heads, and devilliſh wits, ſhall be *non-pluſt* by Gods own finger and art, not by mens wiſdom and art. *Egyptians* ſhall be drowned on a ſudden, by a ſtratagem made in heaven, and managed frnm heaven. *Jericho* ſhall fall by faith, by making no more of the power of men, of ſwords and Guns, then of *Rams-horns*, but magnifying the power of Chriſt, and truſting in that. Surely we are yet too many and too ſtrong, to be delivered.

Chriſtians, I would ye were skill'd in the way of God. God keeps his old way in beſtowing great things, and yet ye wonder and murmure: your folly is your own affliction, & many's more. Things of great worth, Chriſt will truſt no meſſenger with them, but bring them himſelf: Chriſt will truſt none to bring your heaven to you, neither your heaven here, nor hereafter. Men are falſe, they would marre your heaven, and bring you an old one, in ſtead of a new one, or an old one, new patcht up. Bleſſed be he that will bring a new heaven unto us, all new, divine favours in their maturity, though every man be trampled under foot, and none ſeen in the work but God: though he trample all men in the dirt,

and he onely be left alive, with the cauſe in his hand. If men would allow God his way, they would never be at a loſſe of Faith, ſo fearfully as they are. Ye open one door, & there comes in nothing but your ſhame; ye ſet open another door of your own, for Chriſt to come in at, and there alſo comes in nothing but your folly and ſhame. Ah Lord! When will ye look up, & expect Chriſt from heaven? Do not great things come in a very immediate way to man? Hath God tied himſelf to do every great work, with ſuch and ſuch great meanes, as our eye is fixed upon, to caſt out a Legion of bad ſpirits, with a Legion of good? Is not one enough to do it? Chriſt brings an eternall weight of glory, upon his own ſhoulders to your doors; can he not bring a temporall weight of glory, which is far eaſier, alone? *Thou art great, and doſt great things, thou art God alone*, ſaith the Pſalmiſt. We think God is not God, nor able to do like a God, unleſſe ſuch and ſuch men ſtand by him. What? is not God God alone? cannot he, nay doth not he uſe to do great things alone? *Nemine adjuvante, multis obſtantibus*? Is not heaven brought to us, againſt all the ſtrength of hell, by Chriſt alone?

Pſal. 86. 10

I will make a more ſtrict ſoul application of this point. Great things come in a very immediate way: my inference is, our eyes in matters of the ſoul, which are the greateſt things, ſhould be much fixed upon God. Sinners undo their ſouls in that little which they do, to ſave thē. 'Tis enough to ſome, that they put themſelves upon Ordinances, as if that were all to bring the ſoul to heaven. Grace and ſalvation, come in a more immediate

ate way; 'Tis not what men ſay to the ear, but what God himſelf ſpeaks to the heart, which makes heaven there. and a capacity of heaven for ever. 'Tis the voice behind you, that turnes you, and ſaves you. Grace drops from Chriſts own lips, [*I create*] *the fruit of the lips, peace.* Theſe waters are nothing, to him that makes them enough: 'Tis the Angels ſtirring, does the work for heaven. Sinners, when you come to Ordinances, uſe them as Ordinances, * and not as Gods; charge your ſouls to harken what God will ſay, and what God will do. I am going to divine Ordinances, it may be a man may ſay many good words to me, and God never a one; man may lift and lift, and be very lively, and God give never a lift, and then is my ſoul loſt: Ah Lord! How ominous is that, when God will not ſpeake a word to the ſoul?

* *Media, ut media ſecum flagella.*

I am fallen upon a point of life and death: ſinners attend, or you will utterly loſe your ſouls. You have mediate favours caſt upon you, but what immediate? You have men-preaching, but what God-preaching do you finde? you keep on in a rodeway, what foot-way hath Chriſt within from heaven to your heart? The Law was written with Gods own hand, and ſo diſpenſed in a very immediate way, which was *Iſraels* greateſt favour. Is the Law written on your hearts, by the finger of God? What friends have you from heaven viſiting you which no eye ſees? What immediate diſpenſations from Chriſt to your ſouls? What workings of the ſpirit of God upon your ſpirits, do you finde in Ordinances? Many a man hath no bigger favours from Gods

then a Horſe or a Cow; naked corporall things, for the ſupport of ſuch a corporall being; bread and fleſh, as a bruit, hath hay and graſſe: This was *Cains* curſe; baniſhed from heaven to earth, curſed from the preſence of the Lord, to bruits mercies, onely to what felicity the earth could afford; no fellowſhip between God and his ſoul. The world is full of baniſhed ſouls, from the preſence of the Lord. Juſtice for this makes no difference, O *England*, between thy men and horſe, no more of one then of t'other, becauſe ſo like in qualification, one looking no higher then t'other. The nobleſt bleſſings, the greateſt favours, heaven and heavenly things, which God gives with his own hands to the ſoul, theſe thy wantons and worldlings, O ſenſuall *England*, have not eſteemd. A baſe ſunk ſpirit, hath ſunk thee, *England*. If thou couldſt have but the mercies of a bruit, fat paſture & peace to graſe in it, 'twould be as much as thy heart wiſhes; As for thoſe greateſt favours, which God in ſtate diſpences, with his own hand to the heart, thou haſt many children which will diſpence with theſe, and many which will ſcoffe at them. Multitudes amongſt you care not for the ſmile of a God, ſo you may have but the ſmiling countenance of ſome great man; ſo you may but ſleep in a whole skin, and enjoy fleſhly delights, whether God or your ſoul ever change a good word, you heed not.

Ye baſe ſpirited wretches, which care not for heaven, ſo that ye may have but earth; know, that ye are the plague of poor *England*: The blood of the Land will be laid at your door. Had not you grown ſo earthly and baſe in a fat Land,

Land, as to ſleight heaven, and ſleight the greateſt favors, we had not bled at this day. Tis the badge of an *Eſau* to prize earth, and ſleight heaven; to ſerve ſenſe, and to care for no nobler, nor neerer fellowſhip with God, then providence brings to the belly. God may bring a heaven to your bodies, if this will ſerve turn, & a hell to your ſouls. Let every man know the plague of his heart, and repent: carnality will kill you all.

Spirituality onely covets the nobleſt things. A ſpirituall man cannot feed ſo low, nor ſo courſe as others do; he moſt have a diſh from Gods own Table, or all dainties at his own table relliſh not. The creature is ſweet, but there is a heaven beyond this (ſaith he) He cannot ſit down without God, nor riſe up without him. All is wanting, when God cannot be found: no body at Table, when Chriſt is not there: what dropping from heaven upon my ſoul, from every thing? that's ſtill the Quære, with a ſpirituall man. Immediate favours, nobleſt; God alone, all, to this man. *Whom have I in heaven but thee, whom have I in earth in compariſon of thee?* Words of men, weighed; words of Gods within, laid up more choice then Jewels. The opportunity is ſtill loſt, when Chriſt and the ſoul, hath had no talk. Vanities enſnare, I am too fleſhly for Chriſt to take me by the hand, ſayes a ſpirituall man. One ſpirit is ſtill panting, after another; two ſpirits would be one in the boſome of another; no leſſe then the Jewels which hang about Chriſts own neck, will content a noble ſpirit. The Quære is not, How much the body hath of the creature, but how much the ſoul doth enjoy of God. What immediate mercies, do I

enjoy? What hath God laid in, for ſpending, in theſe hard times, with his own hands? what faith, what experiments? What divine reſolutions? Spirituality carries the ſoule ſublime; every thing is in price, as it comes from heaven, and brings heaven along with it. Thats preaching, that brings heaven & the heart together; that's a Chriſtian, whoſe breath ſmells like a garden, which the Lord hath bleſt; in whoſe mouth heaven opens. As things are wrapped up in Chriſt, ſo they have their price ſtill, to a ſpirituall man. Carnality makes you mind no high things; earth is heavy; earthly ſouls cannot flie high, no higher then the top of a golden dunghill. Let theſe things hint a bad ſtate, and better it. The nobleſt things make the nobleſt condition, both here, and hereafter. Live low now, and live low for ever as low as hell.

The twentieth Sermon.

COLOS. 1. 12.

Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the [*Saints*] *in light.*

IT Is conſiderable how Chriſt makes his will: how he diſpoſes of all, where he gives moſt: where he caſts his bleſſings, to wit, in the boſome of the beſt perſons. *Heaven is the inheritance of Saints.*

Doct. Divine fruition is ſtill made according to capacity. Men many times give place and honour, where

where there is no capacity nor fitneſſe, but Chriſt never doth. Chriſt brings not hell to heaven; wickednes inherits wrath, grace only inherits glory. Heaven is hell, to a depraved ſtate. As guilt ſhuns juſtice, ſo doth ſinne holineſſe. A wicked man would not be where ſinne is puniſhed, nor where grace is onely practiſed; he is as unwilling to heaven, as to hell, yet to one he muſt. Chriſt caſts hell upon many againſt their will, but heaven upon none, but upon ſuch who are both willing and capable. Holineſſe makes capacity of happineſſe, purity will boſome purity: Chriſt puts no Toads in his boſome, but *Saints*——*Inheritance of Saints, &c.*

Corruption cannot inherit incorruption: *Heteronogeneals* wil not incorporate. Choice flowers will not grow by ſtinking weeds. Capacity is abſolutely neceſſary, reſpecting the inheritance above. If ſinners would into heaven, they cannot. Light and darkneſſe are inconſiſtent: fire and water oppoſe: God and ungodly men cannot live near, Juſtice wil fight it out with ſin to the death. *Without holineſſe man cannot ſee God*: without this God cannot endure to ſee man. There be thouſands, and ten thouſands in heaven, but not one ſinner amongſt them all; the Land will not bear Snakes, Toads, Serpents, or poyſonous creatures, onely Saints.——*Inheritance of Saints.*

Juſtice makes exact diſtinction. Sheep and Goats though many, yet all parted; Not a Goat upon Chriſts right hand. Every attribute is exact at its Office: mercy brings her children from the four winds of the earth, to Heaven, and leaves not one ſhort, nor brings not one over. Juſtice gathers

gathers her brats too from the four winds, and leaves not one for any higher preferment then hel will afford —*The Lord knows who are his*, that's the Seal of Heaven; A Seal is for exact distinction. What a seal is unto us for exact distinction, that's Christs knowledge to him; he doth as firmly, as lastingly, as exactly distinguish by vertue of this, all persons in the world, as wee do by our seals & marks, distinguish amongst multitudes of things. Though the devill have many thousands here below, and Christ but a few, and these tumbled up and down amongst the wicked; yet Christ knows which is which, *and who are his*: And only his shall have all he hath, *Saints inherit.*

God moves in relation. Children only inherit; bond-servants have a little, and turned off when their time is out.—*If children, then heirs: joynt heirs with Christ.* This *Hypothesis* is a *Thesis*, only in a Saint: he is a child of God out of question; the nature of God is onely manifest in a Saint. A holy man plainly & without controversie speaks out himself to be a Son of God. *Jus legale*, carries the inheritance to him. The wicked are of their father the devill, they may not lay claim to heaven upon pain of hell. If they touch the tree of Life, they die; when they promise heaven, wrath then smokes, & hell never so near as now. Bond-slaves do not inherit, nor bastards do not inherit, the case is the same of either, respecting heaven. No Bastard Christians, no Bastard Saints, but Saints indeed, inherit.

Vse. Let every man look to his sanctity: It doth not merit, but it doth entitle to the inheritance. *If children, then heirs.* A man may look into his bosome,

boſome, and tell what he ſhall be for eternity. Know your hearts, and know them throughly, you cannot do well elſe. Tis death to me, to ſmel the breath of ſome of you, your inwards are ſo rotten; and yet I fear, I fear, you take notice of nothing. My *Quære* to you all is, what have you to take to for eternity? Heaven? How do you make that good? Can you make demonſtration of a holy ſtate? Yes, I live juſtly; I pray to God; I hear his Word. This is not infallible demonſtration of ſanctity. Civill conſcience calls and thruſts to all theſe as 'tis ſo principled and under ſuch a government. A man may bee juſt to men, and not juſt to God. Heathens have been as juſt, as any of you all: That young man which came to Chriſt, when the Law was read hee ſhould not kill, nor ſteal, but love his neighbour, &c. *All this have I done from my youth.* Hee was exact for Juſtice, and yet but in a ſorry ſtate for heaven, if one may believe his own words. Drawing neer to God in duties, is a better demonſtration of ſanctity; and yet this may bee done with the lips, when the heart is farre from God. *They draw neer, and ſit before me as my people* (ſaith God) *But their hearts go after their covetouſneſſe.* A mans devotion may bee hot for the *Temple of the Lord, the Temple of the Lord*; And yet himſelf the Temple of the devill; ſtrict for new Moons and ſolemne feaſts, and Gods ſoul loath all, both men and their devotion.

There is blinde devotion, prophane holineſſe: I will give you two or three principles demonſtrative of it, for I fear there are ſome deluded ſouls amongſt you.

Outſide

1 *Outſide holineſſe, how ſplendid ſoever it looks, is profane holineſſe.* The heart denominates action. The Phariſee was for Temple praying, for lifting up of eyes, and hands, but no heart; A meer image drawn out in ſuch a poſture, with his eyes and hands inclining upwards, and Chriſt made baſeneſſe of this beſt piece. *God is worſhipped in ſpirit*; If holineſſe reach not this, 'tis groſſe prophaneneſſe. Holineſſe, is ſpi it yeelding to ſpirit; bad, to good: Tis a pure heart, a heart-captivated with Chriſt, and ſpending it ſelf upon him. Holineſſe, 'tis everlaſting doors within, doors of the ſoul, that everlaſting thing, opened to a King of glory. Tis affection catched with truth; one ſpirit bound by another, a bad ſpirit by a good, and carried weither that liſt. It is a flame, and an Angell aſcending in it, A ſpirit afire, and aſcending upward; a man upon his knees, and his heart upon his lips, taking riſe for heaven, from this advantage.

Profane holineſſe, is holineſſe meerly formall; piety ſuited to policy, to things on this ſide Chriſt and truth. My father did ſo, my grand-father did ſo, the moſt do ſo; therefore 'tis beſt to do ſo, and 'tis idle to do otherwiſe. Many mens ſanctity, is a meer piece of antiquity; a humour to wear ſuch an old faſhion. No devotion but Schiſme, that is not in this old habit; no holineſſe, but faction, that cannot be claſpt up, within the covers of a Common Prayer Book. Wedneſdayes and Fridayes, the only dayes for Prayer; The printed Liturgie an onely form for Prayer. Ah Lord! what? Is Biſhops holineſſe, onely bleſſed holineſſe? Did not their bloudy zeal lie here?

here? what a curse is blinde devotion! The things that damn them are dear! True holinesse is regulated by truth, and not by persons, nor time. *Sanctifie them with thy truth, thy Word is truth*, saith Christ: Sanctity is made by truth, Gods truth; Gods truth is his Word: his words are truth; *Thy Word is truth*; not Bishops words, nor any mans word, to square holinesse by. Holinesse is motion from Christ, to Christ. A soul taking rise from truth, and so going to God, making Gods Word, Gods way to himself.

Profane holinesse, is faithlesse; meer action rested on. The person takes his goodnesse from his works, when he hath to do with men, yea, when hee hath to do with God for life, *God I thank thee, I am not as other men.* Why? I do this and that. His own menstruous rags, his robes in which hee glories. When the talk is about heaven, the eye is upon works: have I not done this and that, &c.? Doing must make saving, or else no doing — *What shall I doe to be saved?* And because 'twould not do that way, he gets gone. Justice of action, makes no Justice of person; did so, but does not now: few men are practically cleer in this point, which makes great measures of holinesse, sinking and damning wickednesse. Motion by rule, does not reach rule; men come short in justice of action, and yet this must bee their holinesse. Much holinesse in mans eye, is none in Gods. You call Saints, which God calls devils. A man in his own righteousnesse, is as black as hell in Gods eye. Christ is our sanctification. Sanctity is Christ advanced to rule and save; soul and all given up to him, to bee ordered and blessed:

blessed: life ordered to his approbation here, person and life left wholly to him, for commendation above. Holinesse, 'tis love become divine, and making with all her might to please Christ, that in him she may be well pleasing to the father. Holinesse goes thorow two hands, but the last gives it its formality and denomination: In us 'tis duty, in Christ 'tis sanctity properly: we give every good thought, word, and work, a rough shape, Christ, a full forme. Wee marre things, Christ makes both them and us.

If these things have made any discovery, let every one call himself as he is. There are but two sorts of men with God, holy and prophane, Saints and wicked. Tis hard to bring men to rank themselves right. The worst will not own their condition, nor their place; no Officer of Christ, can make them keep ranks with evill doers, and expect their inheritance; wherefore these are the two things that I would a little presse upon sinners. Sinners, honour truth and confesse your state. Lay hands on a bad heart, and bring it forth to the great searcher of secrets, and charge it with its own. My heart is wicked, my person abominable, my state damnable. Sinners can yee thus judge your selves? No. Why? Then you will be judged of the Lord. What a man will not lay hands on, & bring forth to God, God will judge it where it lies; the sin you keep close, shall burn in your bones; *David* found it so; shall not a wicked man, much more? He that hideth his sin, hardens his soul, & hardens God to cut it off, he can never prosper. hypocrisie discovered by truth, and the man not own it? Ah Lord! Grace is

frustrated,

frustrated, Justice only must go to work upon this soul. 'Tis dreadfull to me to think what shuffling some make, to bear up before the light that condemns them: you make a halter for your own necks in this, to be dispatch't quickly. You fight with light, because yee love darkness; what do yee think will be the end of this? You make fuell for consuming fire, to flame forth against you.

Own your state; call evill, evill. Expect your inheritance. As a man is, so he has. Dignity goes according to quality still with *God*. The wicked inherite wrath. An hypocrites *portion* lies all in a Lake, and that Lake hath no fish in it, but Serpents: no water in it, but fire: no fire for use, but fire to choak, *fire and brimstone*. In the lap of *Dalilah* fancy works goldenly: men devoted to please themselves, fancy befools them, they expect nothing but brave things: but believe the holy Ghost, *An hypocrites hope will perish*. Yee unholy souls, What doe yee look for now? Do yee not frame your expectation, suitable to your fortune? Do ye look for any thing now, but a sword for your bodies, and a hell for your souls? This is very considerable; There is not any relief, allowed an ungodly man. Expectation is to bee torture to the wicked, as well as present dealing. Hee may not comfort himself in hope, when in present distresse. Tel him his hope (saith the holy Ghost) *shall bee as the giving up of the Ghost*: as his state is, so let his thoughts work. let not one thought bring in relief to him, no, not those which go furthest off, and take in longest time to do it; let not any thoughts, no, let not one thought, go forth in hope to relieve this man.

man. Expectation is the proper relief of Saints: therefore are they called so often to *hope in God*. Other mens hearts must break, when their Estate breaks; their thoughts for the future must be more burdensome, then their state for the present is miserable, to think what is behinde yet: 'tis bad, 'twill be worse; I am in hell, I shall be in another, bigger. Conscience burns already, 'twill burn worse; I shall go from burning to burning. Can yee thus make expectation suitable to fortune?

1 Sinners, can ye expect hell? Can ye please your selves, with the expectation of such an inheritance? None else may ye lawfully look for. If yee like not this, mend your manners, look after a sanctified condition.

Sanctity is a supreme birth. Now are ye cleane through the VVord which [*I*] *have spoken unto you. Ioh.*15.3. Cleansing words, fall only from Christs mouth. His breath is emollient, opening and loosning of filth about the breast and heart. Only supreme Majesty, can over-master a loose soul. Man cannot make you holy, Ordinances cannot: Christ onely cleanseth Lepers, [*I will*] *be thou cleane.* The plague of the heart hath but one Physitian; he unused, and 'tis irrecoverably mortall. Of what price is Christ with you, ye prophane souls? Do yee hang about him as an onely Physitian, as hee alone that hath soul-cleansing Nitre? Or do yee lie in your filth, and study one sinne, to drive out the sense of another, and say you are clean, when more filthy? Ah Lord! Will dirt fetch out dirt? Will addition, make no number? Will adding to sinne, make no sinne? This filthy

wretch

wretch is sentenced: he has his secret doom, *Let him be filthy still.*

2. *Sanctity, 'tis a free birth.* The Sunne fills the world with riches, smilingly. Tis meat and drink to Christ, to make bad souls good; the worst, best; to forgive much, that they may love much. Grace falls from heaven, as freely as dew — *thou hast the dew of thy youth.* The laver of Regeneration cost Christ dear, and yet hee washes sinfull souls with it for nothing. He bathes souls in his blood for nothing. Vertue goes from him for nothing, to cure issues. *Vertue is [gone] from me, &c.* Healing vertue makes self legs, and goes of it self to relieve distressed: it boiles, runs over, and runs out it self, and quenches strong fire which would burn the soul.

3. *Tis a facile birth.* The wind blows where it lists. Christ can do what he list within, as you can set your mouth, and blow, and breath, this way or that way, as you list. Tis nothing to Christ, to wash a black-Moor white; to make Scarlet-sin white; to fetch out filth in grain. *Christ quickens whom he will*; he can will you clean. *When the strong man comes, hee takes him, and bindes him, &c.* saith the Scripture. Tis nothing to Christ to take the strong'st man, and binde him; to throw down, and throw out the strongest lust. The strong man is no man to Christ. Christ can with his finger cast out devils. *If I by the finger of God cast out devils.*

4. *Tis a full birth.* One grace cannot be had without another; no grace, without all Christ. All Christ is our sanctity. Ye cannot have the stream unlesse yee have the fountain. Yee cannot have a beam of the Sun, unlesse the Sun bee yours. Tis

in vain to talk of holineſſe, till Chriſt bee owned by faith. Chriſt made ours makes us. Faith fetches him, that brings down, and brings in all to the ſoul, Chriſt is a troop of vertues. Behold a troop comes, when he comes. Behold he comes, if yee believe. *Sinners, can yee believe in the Son of God?* Can yee reſigne up all to him, which is all holy; if ſo, he will make you all holy; without this, he will not. Chriſt is holineſſe all-over; ſo is the ſoul that is filled with him. Sinners, make it your deſigne to get Chriſt, to be holy: get the Sun to be glorious. Saints, make it your deſign to get more of Chriſt to be more holy. *Of his fulneſſe [yee] receive, and grace for grace,* Chriſt in fulneſſe in ſ ſoul, makes grace for grace. Twas *Simeons* ambition to have Chriſt in his arms; to have his boſome full of him: then had he his ſpirit at the fulleſt height, for heaven. Our ſouls riſe in holineſſe and heavenlineſſe, as Chriſt comes in: all Chriſt come into the ſoul, and all preſently makes away poſt, to perfect glory: If the King of glory were come in, *ad ſuam plenitudinem*, the ſoul would arrive inſtantly, *apud ſuam beatitudinem*, at his full bleſſedneſſe.

The one and twentieth Sermon.

COLOS. 1. 12.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints [in light.

LIght is uſed in Scripture, to reſemble the nobleſt things, as darkneſſe is uſed to reſemble the

the dreadfull'ſt; Civill ſelicity is ſet forth by light. *Thou ſhalt not go forth with us any more to Battell, that thou queneh not the* [*light*] *of Iſrael.* They ſpake this in a civil ſenſe, as *David* was the prime member of ſuch a body; a Sun, by whoſe rayes, all *Iſrael* had their flouriſhing lively-hood.

Divine ſelicity likewiſe is ſet forth by light, every ſtep of it, to the laſt ſtep, which is heaven. Chriſt is called light. *I come a light into the world &c.* Hee is called a Sun, that great Seminary of light, which makes glory and ſelicity to a world at once. The rayes of this Sun, to wit, graces and their exerciſe, are ſet forth by light. *If we walke in the light, as he is in the light. &c.* Our bleſſedneſſe here, and our bleſſedneſſe above, grace and glory; All that ever the Saints ſhall have for eternity, are ſhadowed out by light. — *The inheritance of the Saints in light.*

The holy Ghoſt alwayes makes apt ſimilitudes apt ſimilitudes alwayes illuſtrate; what illuſtration of our higheſt ſelicity light gives, I am to give you by charge from this Scripture, which I will diſcharge as well as I can,

Light is a very immediate thing; 'tis a *medium* to bring all other things to view, but 'tis no *medium* but it ſelf, to diſcover it ſelf: light onely diſcovers light, The firſt thing the eye takes in, is light, ere it can do its office for the body, as ſuch a prime Organ. Our ſelicity above, is of a very immediate nature; it ſelf beſt diſcovers it ſelf, no diſcovery here can bee made to any purpoſe, 'tis ſelicity ſo immediate from Chriſt. Tis Chriſt and the ſoul, face to face, the Bride and Bridegroom, hand in hand. 'Tis the ſoul where Chriſt now perſonally

sonally is, and with *these eyes*, (*i.e.*) not through ordinances, but as it shines in it self beholding Christs personall glory. Tis the soul brought into the presence Chamber above, and beholding the *great King of all the earth*, at dinner, yea, sitting down next to him, and feasting with him. Our felicity above, 'tis the solace of the marriage bed, so you know the Scripture compares it, where there is the most neer and most immediate enjoyment, that any Ordinance affords to man. Tis a feast, and the King in person present; 'tis a feast, and every bit given with the Kings own hand, and blessed with his own mouth. Heaven, 'tis glory falling immediately from Gods face upon ours, by standing neer him and beholding of him; you may take its glimpse and resemblance, from that glory which fell upon *Moses* face, immediately from Gods discourse with him. Our felicity above, is full union; members joyned to their head according to their full and mature conjunction, and so receiving all fully and onely from the head, hearing no other words, but what Christ himself, speaks; feeding upon no other sweet-meats, but what Christ with his own hand, gives about. Our felicity above, 'tis *communicatio sine mediis, & est receptio sine mediis*, drinking at well-head: more immediate, 'tis springs bubling up in the soul, to an eternall life, (*i.e.*) felicity, so you know doth Christ similize it.

2. Another property of light is this, *Tis immense.* Can you make a girdle for the Sun? Can you span the light? Or tell the house where it dwells? As God speaks to *Job*, His expressions are very high and noble; *Where is the way where light dwelleth,*

Iob 38. 19,20.

&c.

&c. That thou ſhouldſt take it to the bound thereof, &c. Our felicity above is immenſe. that holy-Land has no bounds; there is more milk and hony then ever will be eaten. Tis not flaggons of love above, but Sea's which cannot be fathomed; all the work there is admiration, becauſe none can find bottom; not Angels, thoſe talleſt ſpirits, can feel the bottom of that love, in which they have ſo long ſtood, and ſo deeply weighed. Our felicity above is as vaſt as God; 'tis onely God: A Father with all his Children in his arms. Chriſt manifeſting forth his own glory, to make ſome as bleſſed as himſelf. Tis mortality *ſwallowed up of life*, not onely filled with felicity, but ſwallowed up. Here the ſoul ſwallows up every good, and looks for more, but is ſwallowed up of none; the ſoul is vaſter then the things you put into it, ſo that nothing fils it, much leſſe ſwallowes it up. But our felicity above ſwallows up the vaſteſt ſoul; there is every Veſſell filled, and *ſwallowed up*; every ſenſe ſatisfied, *and ſwallowed up.* This is not conſiſtent here, but 'tis above. There is much within reach, as much within reach, as capacity to reach; and there is much beyond reach, for the ſoul to admire to all eternity, and this not as a leſſening, but as a filling up of its own and others felicity. Infinite, ſwallowes up finite; God is beyond the ſouls capacity when vaſteſt; therefore all are in an extaſie above. Not a ſoul in Heaven, but in a rapture.

Light is pure. The Sun is without ſpot, ſo are all his beames, ſo is all the light of thoſe beams; light is the pureſt thing that man beholds; 'tas no defilement, nor takes none, though nothing more

generall in its courſe ; 'tis over all an unclean world, and yet without all uncleanneſſe. Can ye dirt the light? Ye may defile your ſelves in the light, but ye cannot defile the light. Tis ſimple; corrupts not within it ſelf, nor can any thing without it, corrupt it. Our felicity above is pure. Heaven is a houſe without Spider or Spiders-web, there is no dirt, nor duſt, within door, nor without; the very gates and ſtreets are Gold & Pearls, *Pure Gold, &c.* If the City of Chriſt here below will be ſo ; what will that City above be? Holy, holy, holy, is our felicity above ; purity abſolute : this is the Sun that ſhines upon all there, and all there ſhine like this Sun, with abſolute purity, There is no ſin above; not the leaſt appearance of ſin. Every ſpirit there, moves ſteadily without the leaſt jogging or ſhaking : Chriſt and the ſoul goe exactly in one path. The nature of the place, and the nature of every one in it, fully ſuite, all Divine; Chriſt and the ſoul all one. Here Chriſt and the ſoul are one in purity, *my undefiled is* [*one &c.* (*i.e.*) In ſimplicity and purity. But above, they are *all one.* Here is ſimplicity in the Spouſe; 'tis not a heart & a heart, in the Kingdom of grace but one heart—*my undefiled is* [*one, &c.* But in the Kingdom of glory there is abſolute ſimplicity truth and the ſoul, all one. Not a ſoul-ſtirring, no not a ſoul inclination impure, nor under the leaſt poſſibility to be made ſo.

* In alluſion to our City above may thoſe expreſſions be, Rev. 21. 21. As the Kingdom of grace, in the higheſt glory is expreſſed by termes & things of the nobleſt nature, and higheſt glory.

Light is pleaſant. Truely light is ſweet, and a pleaſant thing 'tis for the Eye to behold the Sun, ſaith the Wiſe man, *Eccle.* 11.7. Light is glorious, and caſts glory upon every thing. It ſuites a moſt noble and generall Organ, which makes a very noble

noble and generall content. Light sets out all the Creation in glory, to mans view, and so makes a very royall and full employment, for such a royall and vast Creature. Light is *medium universale*, it brings in for all senses, parts, faculties, to solace themselves with all. Our felicity above is pleasant. Heaven is a stately house to behold; 'tis glorious, and makes all so, which come into it. Glory fills that house, and all in it. The very door-keeper of that house, is a King of glory. All great Princes, and Peers, persons of great glory to look upon, above; and the glory of God, as the glorious Canopie, over all. —— *The glory of God is the light of* our City above. There is a great heap of Pearls above; and there is a glorious Sun that shines upon them, which makes so many * Jewels, so many Suns, such abounding of sparkling rayes and glory, that I am amazed with the thought of it. There is another expression, which by way of allusion, to the glory of the City above is used. —— *The Lamb is the light thereof, &c.* 'Tis a made glory which light discovers to you here, yea, and 'tis a made light which brings in this glory to you. But what God is himself, and what discovery he makes of himself, by himself, without any *medium*, is the glory of our felicity above. God according to his Works, is the glory here; God according to himself, is the glory there; his owne face is the daily Sun, the glorious Sun that shines in heaven. —*The Lamb is the light of it.* The Sun that made the Sun shines above; the sweet that made all sweet, is tasted on, Feasted on altogether in heaven. This Sun which you behold, is but as a

* *Quot conchi tot Phœbi.*

spot, or broad blemish, in the face of the Creation, in comparison of the Sun which shines in the brave world to come. This Sun though very glorious in it self, yet very inglorious, a piece of stained paint, for feeble senses to gaze at, in comparison of that above. Something to declare his pleasure, rather then to make pleasure, are all the Works of Gods hands here; what he is in himself, is properly to make pleasure for the soul of man. All that the Lamb is in himself; all that glory and lustre, he hath of himself; is opened by himself in heaven. Surely the glory of this world, is but a Dunghill to that to come: Sun beams, but a pyramid bundle of straws.

Light is homogeneall. Every twinkling of light, is light, as every drop of Honey is Honey, and has the nature and definition of the whole: 'tis throughout, like to it self. Our felicity above is *homogeneall*: Heaven is all Heaven. Every corner of Heaven, is a Heaven: every thing that is tasted, a Heaven; every thing that is smelt, a Heaven; every thing that is look't upon or medled with, a Heaven; a full felicity to the soul. Our felicity here is not *homogeneall*; we have some things delightfull, more things grievous; some things pleasant, more things displeasant. Above, all is pleasant: God, pleasant; Angels, pleasant; Saints, pleasant; all that all these say and doe, pleasant. * No deformity above. Every thing in Heaven, a Heaven, *God is light, and in him is* [*no darkness*: 'tis a mighty expression. As 'tis spoken of sin here, so it may be spoken of affliction respecting our Country above. God is felicity above, and in him, nor from him, is no infelicity,

not

* On earth God is still &. ing, as well as felicitating, but in Heaven, never seemingly displeased. Christs face is continually, as *Lebanon* bright glorious' as the looking forth of the morning

not ſo much a ; the leaſt affliction : God is not an afflicting God, nor a chaſtening Father, in Heaven. So it may be ſaid of Saints and Angels ; there is felicity in them ; and in them, not from them no affliction, but all happineſſe. Every glote of the Eye, of every one above, pleaſant and glorious; the ſtirring of every Finger, of every Toe ; of every Hair, of every one in Heaven, a Heaven to behold. There is no diſtinction of habit and act, time and place, means and end, in point of felicity, as here is ; as you know there is miſery all along in the means, (with us) and felicity onely in the end, and that uncertain too : and ſo a little good habitually, ſcarce any at all actually, and the like. In heaven there is none of theſe miſerable diſtinctions, but Heaven in all: in every quality. Heaven ; in every action, Heaven ; in every time, Heaven ; in every place, Heaven ; in every mean to ſuch an end, equally as in the end it ſelf, Heaven.

Simili diſſimile.

In things which are but like, there is ſome diſlike. Light is not univerſally permanent. Our Sun ſets and riſes, riſes and ſets, ſo 'tis with moſt parts of the World ; very few parts have all day and no night ; all light and no darkneſſe. Tis not ſo above, our felicity there, is univerſally permanent : there is all day, and no night to all that upper World : the Sun goes round that glorious Globe, without any interpoſition to any. There is no drooping ſoul in Heaven ; no wounded ſpirit in all the Land above, nor never will. Our life above is everlaſting: — *Shall of the ſpirit reap life everlaſting*, &c. ſaith our Apoſtle. There is ſuch inſpiration, as ſhall never admit the leaſt expiration

expiration in any; comforts never faint, nor flat; no soul grows weary of place, company, habit, diet, employment: every ones heaven, is an eternall heaven; every ones rest, an eternall rest. Some have been in heaven many thousands of yeers, & yet not a thought of dislike of any thing there, nor the least desire stirring to be any where else, but the strong desire of all, That all Gods deare ones were there. The Spirit and the Bride say, Come. Christ, and all those Members he has above pant for the rest, That all were as they are; *one as they are one.* Joy is made as vast as the soul as lasting as the soul, and the soul as lasting as Christ. There are no broken Cisterns above; not one vessell drops out one drop of its felicity, in the space of eternity, though he stand brim full, No consumption, no disease above; every thing lives, yea and thrives for ever. There is *eternall Revelation* in heaven: Infinite excellencie, taking suitable time, to lay open it self to all others: There's *John's* rapture to all eternity.

All these particulars gathered up, render the meaning of the Metaphor to be this, That our felicity above, is a full and absolute felicity; a transcendent blessednesse, suiting such a transcendent being as the soul of man is. Now my question to you all is, What labouring for absolute felicity? for blessednesse to suit your souls for ever? 'Tis the judgement that lies heavy upon the souls of most men, they seek not after full mercies, a perfect blessednesse. Feel your Pulse: tell mee how your hearts beat? how nimble do they work out after earth? how slow after heaven? I look upon some mens lives, and my heart trembles to think what will

will become of their ſouls; all the care is for the body: How does Trading go on? How does Money come in? When is the queſtion, How will't go with my ſoul for ever? What bleſſedneſſe is provided for my ſoul to inherit? Are your bodies everlaſting? Is this world everlaſting? Can any thing but heaven make an abſolute felicity for you? Are not your ſouls everlaſting? Can any thing leſſe then heaven make a ſuitable felicity for them.

Pravity is miſleading, but when the ſoul is judged for this, there is no turning the man; this conſideration makes mee ſhake indeed, when I conſider how earthly ſome men are, and how wilfull in their way, Speak to them of minding their ſouls, and beating off their thoughts from this world, you are as Vineger to their teeth, and ſmoak to their eyes. When corruption thrives in the ſoul, 'tis dangerous; but when it has got a head, Ah Lord! the ſtate of that man is deſperate. Who ſhall ſave that man from hell, and bring him to heaven, which is earthly, and will be ſo ſtill?

The creature is ſeducing: much is promiſed, but its ſtill a lie to the ſoul; the fulneſſe of the World, makes up one fulneſſe to that noble part within. If there be any abſoluteneſſe in things here below, tis in point of vanity; they are *Vanity of vanity, and vexation of ſpirit* (*i*) Perfect vanity, *juſt nothing*, as our Engliſh phraſe is. Conſider all the world in reference to the ſpirit, and 'tis a heap of perplexity, a Buſh of Briers and Thorns: Shall your induſtry lie, to Crown your ſouls with Thornes? with our Saviours Croſſe and Curſe? Are you not ſcratcht enough with the World yet? Wil not your ſpirits be vext enough hereafter,

hereafter, but will you be vexing of them here too? Will you begin your hell in earth, and inure your spirits, to tearing and torment before the time?

Know your souls, and what is the felicity of them, and what you do, do in good earnest to attain it: you move as you love, Christ concluded that, when the Jewish Church sleighted him. If you love darkness better then light, you will never seek out for light, nor for that inheritance which lies there. If heaven were more absolute felicity, or more transcendent blessedness then 'tis a heart pre-engaged (*i*) set upon another heaven will sleight heaven indeed: your life lies upon this point, to look how, and where your love is pitcht; where a mans treasure is, there will his heart be; If you make money onely your treasure, you will onely bend in good earnest after it. If you make not heaven your chief treasure, you will not seek after it heartily. Heaven has been shadowed out to you, according to the metaphor in the Text, is it now of any price in your eye? Has it gained your love? Tis a transcendent blessedness: are your hearts taken with it, as such a blessedness? Till this, I shall not look to prevaile with any soul, to seek out after heaven, to any purpose. 'Twas the art that Christ used, when hee spake of eternall things, first to set out the excellency of them, to make that sparkle gloriously in the eye, to stir love, and then answerably come on to do good. *I am the bread which came down from heaven, &c.—I am the bread of life, &c.—And he that shall drink of the water that I shall give him, shall never thirst. &c.* Many such expressions to take love, you shall finde in the Scripture. What have

have we gained upon your love, by all our discourse of heaven? An' love be as it was, the man will be as he was; if Heaven be at his door, hee will step beside it into hell. Divine love is that flame, that carries the soul upward, where this is not, heaven though all, is nothing.

There is darkneſſe, *And ſitting in darkneſſe*, look to that, as you love your ſouls, 'tis excluding from the inheritance in light: ſit in darkneſſe, love your luſts, and you will never part with them, for heaven. The condition of your inheritance in light is, That you muſt *caſt away the unfruitfull works of darkneſſe*; you will rather caſt away your ſouls, then do this, if your affection be impure. If your love to ſin live, you will have your pleaſure in it, though you die for it. If love to ſin live, there is but one way with your ſouls; they will die in that ſin. Love of ſinne, and heaven opened to the ſoul, 'tis rejection of Chriſt, with his greateſt bleſſing in his hand. Chriſt caſts off every ſoul, that thus deſperately caſts off him. *A man muſt ſet his knife to the* Throat of an *Iſaak*, Judge his ſoul in that which is deareſt, if ſinfull: God will not elſe look towards a man, with great things. *He looketh upon men, if any ſay, I have ſinned and perverted that which was right, and it profited mee not, he will deliver his ſoul from going down into the pit, and his life ſhall ſee the light.*

The ſoul lives and dies in that it loves.

Conſolation muſt conclude this point. Chriſtians, I am to give you a glad word, in this ſad time. Your inheritance here is ſpoiled, you have one that lies above ſpoil, *in light*. Can men or devils pull the Sun out of heaven? Then may your higheſt fortune be ſpoiled. You have one Sunne

turned

turned into blood, but you have another which cannot. Your felicity here is broken, and growes every day more broken and bloody, you have a felicity compleat, full, abſolute, as full of bleſſednesſe as the Sun of light; a felicity as full of beams as the eyes of the ſoul can receive. Draw up your ſouls to heaven quickly, earth is poſting away: Let good blood ſtir, every drop will bee loſt elſe. You will bee killed in all on earth, to make you more heavenly, ere God hath done with you. Think how abſolute you ſhall be above, and feed on that. Let not tyranny trample down your ſouls, though it doth your bodies, a perfect felicity waits for you. Let *Englands* bloody miſery, make you cry, *Come, Lord Jeſus, come quickly*; ſet mee as high, and as happy, as mine inheritance.

In light,

Inference. THat which by way of inference, may be taken from this Metaphor, I ſhall but name, and conclude all; Time, and Text. *God doth lively ſhadow out to man here, his conditiō hereafter*; what hee ſhall be, and where hee ſhall be, for eternity. There is death, and the ſhadow of it; before it come. So there is life, and the ſhadow of it, light is here made the ſhadow, and reſemblance of heaven, of a glorious eſtate to come. As there bee *Taſts of the world to come*, ſo there be ſights. Light gives glimpſes below, of the glory that is above. There is a beholding *the Land that is far off*; *the face of Chriſt, in a glaſſe*; *the glory* above, by the glory here; one heaven, in another; heaven, in light. Man hath many Sermons preached to him, to make him heavenly, as many heavenly Sermons, as there be raies in ☉ Sun, by every glimpſe of

of light, you ſhould ſet before you heaven. As long as the Sun ſhines, you ſhould not want a Sermon, to ſend your ſouls to heaven.

God deals with fleſh, as fleſh. Man is a creature taken with ſhadows, things drawn out to the life, take. The ſoul now, fetches in all from ſenſe; God ſtoops to help in things this way, at ſuch doors as they will go in at. God wraps up the higher heaven in the lower; glory in light, and ſo brings it down to carnall ſenſe, and ennobles it there, to ennoble it within; catches the ſenſes, to catch the heart, and ſave the ſoul. If light be ſo glorious, what is heaven! This is the ſeeret ſoul-taking argument, that is wrapt up in this Metaphor. Though your bodies have yet no heaven, your ſouls, if you walk as you ſhould, need never bee without one. As long as your eyes bee open to ſee the Sun, you may ſweetly ſend your ſouls to heaven, Some ſwear by the light; this is to ſend their ſouls to hell, not to heaven, by the light.

God moves in means powerfully, pictures are powerfull upon fleſh and blood. Make things glitter, and man will gaze: make earth glitter, although ſo baſe, and fallen man will bee taken with it; work it up from its baſeneſſes but ſo little, as to look golden and glorious, and man will dote upon it. How taking is golden earth, to all the world! Heaven is wrapt up in Sun-beams, and made to glitter, to catch a fool, Chriſt is expreſſed by the Sun; heaven by light. that if ſenſe have any power upon the ſoul, no ſoul may go to hell, whileſt the Sun gives light.

There were tranſient Viſions; now there are

ſtanding.

ſtanding. Truth and the creature, are Gods ſtanding Viſion. Things below are all made at divine pleaſure, to ſpeak out things above. The Word of God uſes the works of God, to ſhadow out what can not be plainly ſeen here: inviſible things are brought to underſtanding, by viſible; heaven, by light; hell, by darkneſſe; hell beneath, by hell here. The gnawing worm is uſed, to ſhadow out gnawing conſcience, to ſhadow out hell. Man hath his Viſion, what ſhall bee, in things round about him. The Word of God, the works of God; Light, Darkneſſe; Serpents, Dragons, Worms, Lambs, Doves, all creatures are uſed to give apt viſion to man, of things to come. All runs into this, Chriſt makes lively apparition of things to come.

Look about you, ſinners your Sun is turned into blood, this is ſpeaking to you *pro futura*. Strange lights, and ſights have been ſeen in heaven, look about you all; this is God uſing the creature, to ſhadow out to dull ſenſuall man, ſomething to come, a heaven or a hell: Bleſſed is every *Engliſh* heart, that can *diſcern the ſignes of the Times.*

ὧδε ἡ σοφία ἐστὶν.

FINIS.

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